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May 1953  
City*

# Christian Herald

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# Please, God, send Jimmy's daddy home



**D**AY after day, this pathetic mother and child pray for God to send back to them the husband and father who has strayed far from home. Surely the Almighty is moved by this plea . . . torn from the hearts of these suffering innocents abandoned by a drunkard.

Yet, the Bible says that the ways of the Lord are obscure. Perhaps Jimmy's father must be tested by the living Hell of Skid Row — to burn forever out of his body the thirst for oblivion that drink brings.

The Bowery Mission is part of God's plan for Jimmy's father, as it is for countless broken men. When the Skid Row derelicts come to us out of the fetid city night, we are waiting for them. We wash them, cleansing from them the filth and horror of despairing months in the streets. We clothe their thin bodies. We feed them, filling them with the warm, good food desperate men need. And we love them — with all our hearts. For these derelicts are men — to be loved as other men.

We are looking for Jimmy's father. When he finally comes to us, he will have started back on the road to the arms of his wife and child. The Bowery Mission will help him become a useful member of Society again, bearing his share of the world's responsibility. The journey through the Valley of Fear will have given him back his faith. He will have become born again, as Jesus told us that we must. This miracle is part of God's plan.

God needs your help *now* for the Bowery Mission. Its accomplishments are completely dependent on your Christian participation. The coupon below will bring your contribution to this most blessed of all work — the finding of the lost sheep and returning him to the fold. Send whatever you can afford. And please, do it as soon as possible. The need is great.

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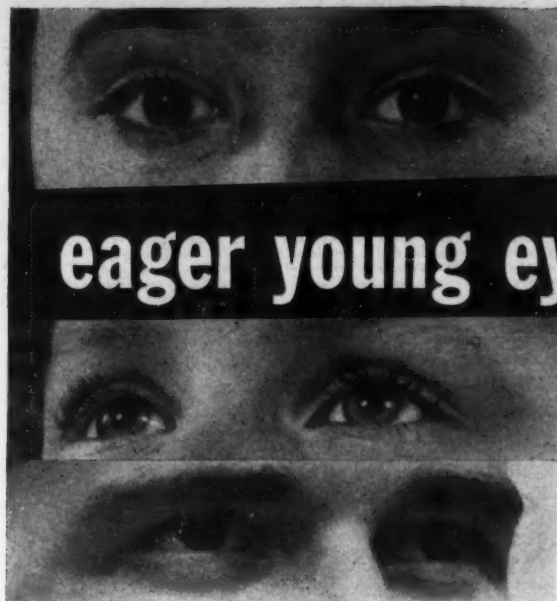
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APRIL, 1958

# Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to co-operation with all who seek the establishment of a more Christian world.

## ARTICLES

- |                                   |    |                      |
|-----------------------------------|----|----------------------|
| Will We Lose God in Outer Space?  | 19 | C. S. Lewis          |
| We Need Apartness, Too!           | 22 | Maurine Collins      |
| Sgt. Kwon and His Shoeshine Boys  | 23 | Clarence W. Hall     |
| No Outlet                         | 24 | J. C. Penney         |
| Where is the "Pro" in Protestant? | 25 |                      |
| When Easter Comes to Your House   | 26 | Raymond A. McConnell |
| North Carolina                    | 27 | Ray Erwin            |
| Resurrection—a Poem               | 30 | Mildred Z. Eves      |
| You and Social Security           | 33 | Allan J. Parker      |
| I'm For the Christian School      | 42 | Richard James        |
| All They Want Is Just One Break!  | 44 | H. G. Sandstrom      |

## FICTION

- |           |    |                      |
|-----------|----|----------------------|
| The Guest | 21 | Margaret E. Sangster |
|-----------|----|----------------------|

## SERMON

- |               |    |                   |
|---------------|----|-------------------|
| Easter Parade | 32 | Ellicood C. Nance |
|---------------|----|-------------------|

## REGULAR FEATURES

- |    |                       |    |                   |
|----|-----------------------|----|-------------------|
| 2  | The Inside Story      | 50 | Children's Books  |
| 4  | Questions and Answers | 52 | Spice of Life     |
| 6  | Letters               | 54 | Religious Records |
| 8  | I Remember            | 70 | Poetry            |
| 10 | News Digest           | 58 | Lesson Background |
| 16 | Editorials            | 64 | Woman's Place     |
| 36 | Daily Meditations     | 68 | Audio-Visual Aids |
| 45 | Book Reviews          | 72 | Movie Reviews     |

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## The Inside Story

Of course, you can identify the cover incident interpreted by artist Charles Zingaro. (For the Bible story, turn to John 20:1-10.)

**Celebrated** British author, C. S. Lewis ponders *Will We Lose God in Outer Space?* Dr. Lewis is well known for his books on religion, such as *Screwtape Letters*, and for his autobiographical *Surprised by Joy*. He presently holds the Chair of Medieval and Renaissance English Literature at Cambridge University, in England.

**Meet** Ray Erwin from No'th Ca'lina—born in the Blue Ridge Mts., a reporter at 13, an editor before he could vote. One of his memorable assignments: the Morde-

cai Hamm revival at which Billy Graham was converted. Mr. Erwin is now columnist for *Editor and Publisher*, professional newspaper journal in New York City. Sparetimes he coaches teen-age football.

**No** introduction needed to Margaret Sangster! Named for her grandmother, who was also on our staff for many years, Margaret followed her lead by joining us at the age of 15. Her inspirational stories are now written mainly for radio. Hobbies: gardening, golf, cats!

**In May:** Read what the proposed national lottery would mean—*King-Size Booby Trap!*; Dr. Elton Trueblood's contention: conversion begins at home—*America's Biggest Unevangelized Field: the Church*; Cecil Northcott's story of *Germany's Leader of Laymen*; the facts on dieting by a medical authority; Virgil E. Foster's evaluation of the challenge adults are offering religious education.

CHRISTIAN HERALD



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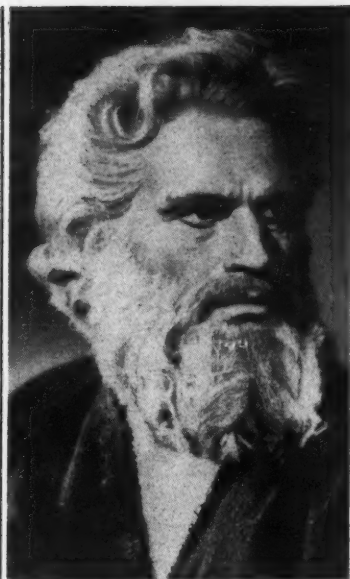
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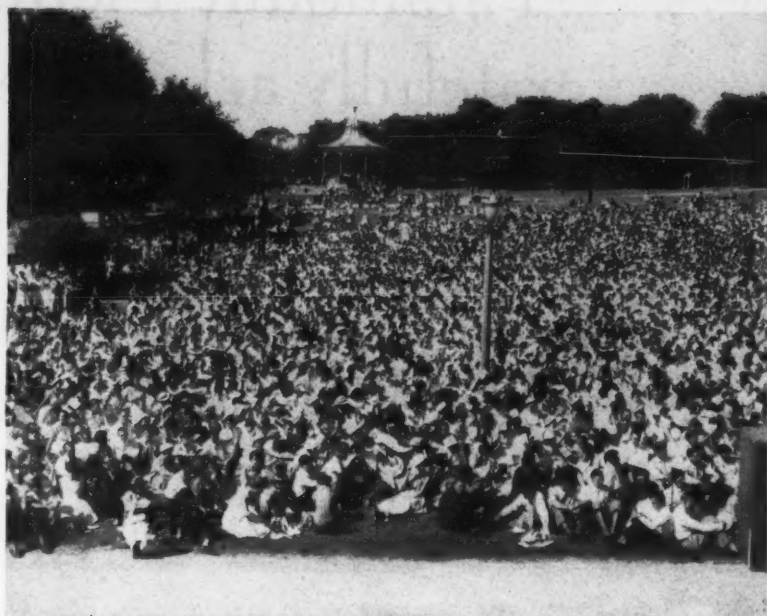
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# DOCTOR POLING

answers  
your  
questions

When Dr. Poling stood up to address the National Christian Endeavor Convention, held at Adelaide, Australia, this was the tremendous sight he saw—10,000 young people in Riverside Park. Dr. Poling is president of the World's Christian Endeavor Union.



## Religious or Christian?

Why the term "religious-minded" as applied to Pat Boone in his picture with you (Feb.)? Why not "Christian" singer? The character of this fine young man is much deeper than just "religious-minded." Don't you think that he richly deserves to be identified as "Christian"?

TEXAS

H.W.B.

I certainly do, and I am grateful for this fine letter. My editorial associates had in mind the entertainment public when they wrote this description of Pat Boone—in which field he is so widely popular. Pat is largely responsible for the founding of a Church of Christ in Manhattan. He and his lovely family are constantly about "The Master's business."

## Gray's Elegy

Where and when did Gray write the "Elegy in a Country Churchyard"?

CALIFORNIA

J.W.P.

Written in 1751, "perhaps" at Stoke-Poges-Bucks, England, which later was Thomas Gray's burial place.

## Peale Criticism

The following is a criticism of Dr. Norman Vincent Peale which appears on page 21 of the January issue of Adult Teacher, a publication of the Methodist Church: "Most of his [Dr. Peale's] outspoken critics center their fire upon just one aspect of Peale's thought: the inescapably obvious fact that he does not put Christ first. For him and his hosts of ardent admirers,

the God-man who suffered on Calvary in order to take upon Himself the sins of the whole world is far from central. Rather, the foundation of the church becomes one's successful striving for poise and personal peace." What do you think of that?

OHIO

C.D.H.

What I think is already well known to CHRISTIAN HERALD readers, but this statement from an authoritative journal of the Methodist Church is gratuitously and offensively untrue. The complete opposite is true.

## White Gift Christmas

In the February issue, I stated that I did not have the answer to the question, "What is the origin of 'White Gift Sunday'?" Within a few days, and before the first of February, I received the following reply from the Rev. Lyman A. Talman of Penn Yan, N. Y. Years ago he pasted in his scrapbook this clipping:

There is an ancient legend of Cathay, that country whose ruler was Kublai Khan, whose government was wise and just. The legend runs thus:

On the king's birthday, the people observe what is called the White Feast. The king and his court, in white apparel, assemble in the great white room of the palace. The people, clad in white garments, come with white gifts to show that their love and loyalty are without stain. The rich present pearls and ivory—the poor, white pigeons or rice. Nor doth the king regard one gift above another, so long as all be white.

This legend is believed to have given rise to the White Gift Christmas. The plan

was so unique, the program so simple, and the gifts of Self, Service and Substance so appealing that the idea became popular at once. It has been used by many denominations and thousands of churches are said to have been blessed as the true spirit of Christmas has dominated their Christmas celebrations.

Thank you, Reverend Lyman Talman.

## Opening Closed Churches

Our rural community is now faced by the practical disappearance of its church membership. It is inevitable and perhaps wise that families with children should move into places where school and other opportunities are greater, but what about these abandoned church buildings? What would you think of laymen organizing Bible-study programs and re-opening these buildings again?

CALIFORNIA

J.H.R.

It would be a splendid thing if these now practically abandoned churches could be opened for such a Bible class as you describe. It would be a wonderful opportunity for lay leadership to be developed. This is just what the Church today needs.

## Selling Dogs

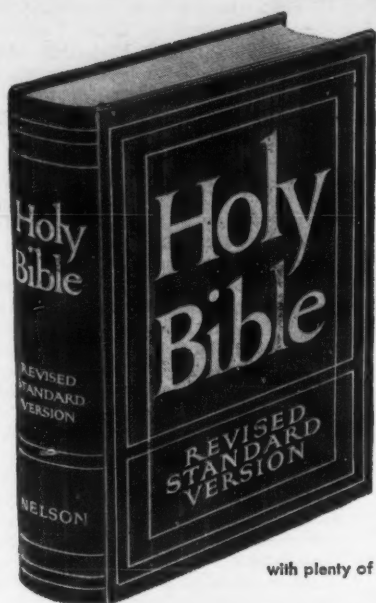
Is it a sin to sell dogs? I refer to the 23rd chapter, 18th verse of Deuteronomy.

GEORGIA

J.W.A.

As of here and now, not only is it not a sin to sell dogs, but for some it is both an opportunity and a duty. Only be sure that you sell a good product to an owner who will be kind.

# Here is the perfect Easter gift



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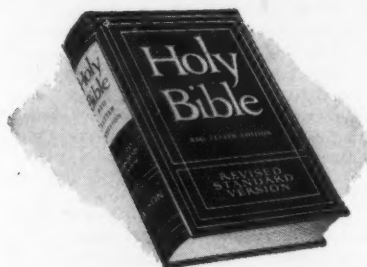
Since many of these are ancient manuscripts only recently discovered, the RSVB is, in a sense, our *oldest* Bible, as well as our most accurate.

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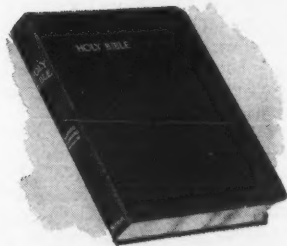


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Without zipper (2803)...**\$3.50**

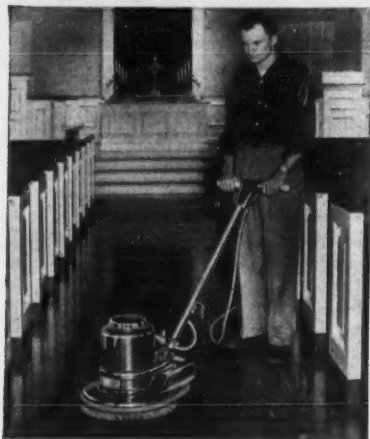
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# LETTERS

### Protestants vs. Communists

The article, "Protestant Freedom and Communist Power," by Paul Blanshard (Feb.) most helpfully crystallizes my thinking on the European Communist-Catholic problem. It was clearly and very kindly presented.

Sterling, Mich.

REV. B. C. NELSON

... The value of this article cannot be measured. We have been waiting a long time for something like this.

Bancroft, Mich.

EDWIN GULICK

... I liked the frank, factual article. One of this nature was long overdue.

St. Clair Shores, Mich.

HARLEY K. MITCHELL

... A big "Amen!"

Texarkana, Texas MRS. OLLIE PHILLIPS

### Others' Property

Thank you for running O. K. Armstrong's piece, "Does America Respect Other People's Property?" (Jan.) I think it is time the citizens of these United States are informed of this disgraceful thing, time for our people to urge Congress to enact a law to return the confiscated property to its owners.

Wellsboro, Pa.

NELLIE VALSING

### Lutherans, Too

David Wesley Soper's "Florida's Faith" (Jan.) is most interesting, but the summing up of religious growth and church activities omits the Lutheran denomination. There are more than 100 Lutheran parishes and preaching stations in Florida with a communing membership of at least 20,292.

The first organization of Lutherans in Florida was Bethlehem Lutheran Church, Columbia County, near Lake City, in 1859. In 1877 St. John's Lutheran Church was organized in Jacksonville. In the last ten years, organized churches have increased at least 100 per cent.

Jacksonville, Florida DR. W. E. PUGH

● Thanks for the correction, Dr. Pugh. You should know, with your record of 44 years in the ministry in Florida!

### Author Known

The little poem, "Ask of God to give thee skill," etc. (I Remember, Feb.) is attributed to A. E. Hamilton. I found it in a little volume entitled *Catch Words of Cheer*, published in 1902.

Lake Helen, Fla.

SAM KIDDER, JR.

### Laymen Fund Raisers

I wonder why so many ministers experience the troubles expressed by the Rev. William J. Bennet (Letters, Feb.). Raising money is not a minister's job. Any minister who has to take care of the furnace, wash dishes, raise money, shingle the roof or dig an extension on the cellar is a minister with a crew waiting to be pressed into service, or the pastor of a church that does not deserve a pastor.

Any minister has all he can do to take

care of the spiritual leadership of his church and fit the program into the denominational effort as a whole. He is not employed as a money raiser. As a good workman he is entitled to his hire.

Watertown, Mass.

HENRY THOMPSON FOWLER

### World's Fair Protestant Pavilion

At the International Exposition or World's Fair in Brussels, Belgium, this summer there will be great exhibits of most of the nations of the world. These will include an immense Soviet pavilion, the Vatican's great "City of God" exhibit and a small but exquisite building housing a continuous exhibition and program showing the best of our Protestant heritage. Contributions from individuals, churches and church organizations are needed to make up the \$120,000 cost of the latter. Checks may be made payable to Friends of the World Council, marked "Protestant Pavilion," and sent to Room 1005, 156 Fifth Ave., New York 10, N. Y. Further information may be secured from the same address.

New York, N. Y. CYNTHIA C. WEDEL

### Literature Requests

A prison chaplain I met recently told me that there are around 18,000 men in his prison who are without enough good Christian literature to read. This is a deplorable situation and CHRISTIAN HERALD is such a good all-around Christian paper, I immediately thought of it. Back issues will be welcomed by Rev. George Ackerly, Chaplain, State Prison, Bridgewater, Mass.

New York, N. Y.

MARIE POTTER McLAUGHLIN

... Many of your readers may have good books which they no longer require. We could make use of any books which are true to the Word of God in our free lending library. We should also be glad to receive old copies of CHRISTIAN HERALD or other evangelical magazines for distribution.

H. BENISTON P. SIMONS

Christian Good News Service  
Malpe, S. Kanara  
South India

... The address of Magazines for Friendship is Occidental College, Los Angeles 41, Calif. Unfortunately, it was given incorrectly in a letter printed in your February issue. We have had a grand response to that letter, however.

Every Christian mission and church around the world can swiftly multiply its power simply by having available a big supply of good U. S. magazines. They will bring around to the mission or school vast numbers who might otherwise never go there. Of course, it is not wise to send denominational magazines to people of another religion, but at every church or mission or school of the Christian category that matter doesn't enter in at all.

Los Angeles, Calif.

DR. ALBERT CROISSANT

CHRISTIAN HERALD

### Hope . . . Faith . . . Love

It is no use to mail me all those "special offers." Soon after you printed that smart-aleck write-up about the defeat of the Democrats in December 1956, I wrote you I would never renew. I hope you lost other subscribers on account of that item. Besides, the HERALD is not worth the money you ask for it. It could be improved a lot.

Norwich, Ohio MRS. S. M. HADDEN

. . . CHRISTIAN HERALD is a magazine full of inspiring articles and I hope for a wider and still wider circulation for it.

Athens, Ore. KATHARINE KEEN

. . . CHRISTIAN HERALD has always printed the most striking articles. We love it and have taken much pride in recommending it.

Concordia, Kansas CARL OSSMANN

### Un-Americanism

I was gratified, to put it mildly, when I read "We Are Exporting Un-Americanism," by Paul M. Stevens (Feb.). Some of the moving pictures sent abroad would surely give the wrong impression of this country. People in other countries think we are cowboys, Indians, gangsters, millionaires, freaks, juvenile delinquents, anything but average, hard-working, intelligent people. Why not satisfy their curiosity about our home conveniences, farm implements, clothes and recreation? And while we are telling them about how we live, and about the privileges and benefits we enjoy, why not tell them how we got these rights that belong to all people?

Greensburg, Pa. RUTH STEWART

### Sunday-school Record

In October I completed 57 years of continual teaching of the same Sunday-school class in the First Baptist Church of Anoka, Minn. I have teachers, a woman doctor, alert businesswomen and fine housekeepers in my class. Before, I taught a class of little boys in knee pants and some of them are still in Anoka, enterprising businessmen. I will be 86 in March and still enjoy teaching. My pastor says it is not time for me to stop when attendance is high, interest fine and the members so kind.

Anoka, Minn. MRS. T. C. J. PEASE

### Copies from 1800's

I have recently acquired two years of CHRISTIAN HERALD, the years of 1893-1894. What is the value of these magazines?

Manchester, Conn. E.W. HODGKINS

• Any readers interested in these old copies may write Mr. Hodgkins at 14 Olcott Street, Manchester, Conn.

### Cherished Collection

I have in my possession 13 bound volumes of the CHRISTIAN HERALD AND SIGNS OF THE TIMES from 1878 to 1892 inclusive, which my grandfather, a subscriber and ardent reader of the magazine, had saved. I would like to know whether any other individual has a similar collection of these bound CHRISTIAN HERALDS dating back to the original date of publication.

Allentown, Pa. LLOYD IRA MILLER

## THE TRUE STORY of THREE KOREAN WAIFS



Their father was employed as a laborer carrying coal to the piers in Pusan. It was difficult to support his wife and four children, so his wife helped as a peddler. They lived in a wretched hut, but ate fairly regularly. Then tuberculosis struck the father and he was confined to his bed. The money the mother made went for medicine. There was little left for food. Sang Dol, the oldest boy, with his little sister, carrying a sack, picked up pieces of coal dropped around the railroad. This they sold to buy a few vegetables, the cheapest food available. They did their best but could not save their father who died on November 20, 1957. They lost even their humble hut and had no place to live. The mother, with her youngest child on her back, left one morning seeking work. She and the baby have never been heard from since. Now Sang Dol, accompanied by the two younger children, continues the work of picking up pieces of coal. They are homeless, schoolless and always hungry.

The story of these three waifs can be repeated hundreds of times in South Korea today. Such children can be "adopted" and given food, shelter, education and—love. The cost to the contributor is the same in all of the countries listed below—\$10.00 a month. The child's name, address, picture and story is furnished the donor. The donor also can correspond with the "adopted" child.

For Information Write:  
Dr. J. Calvitt Clarke  
CHRISTIAN  
CHILDREN'S FUND, INC.

Richmond 4, Virginia

I wish to "adopt" a boy.....girl.....  
for one year in.....

(Name Country)

I will pay \$10 a month (\$120 a year).  
Enclosed is payment for the full year  
.....first month..... Please  
send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$.....  
Please send me further information.

Name.....

Address.....

City.....Zone.....

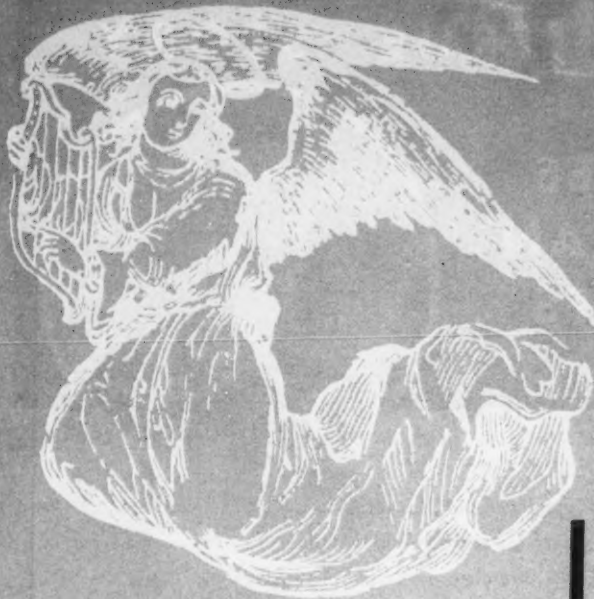
State.....

Gifts of any amount are welcome.  
Gifts are deductible from income tax.

Christian Children's Fund, incorporated in 1938 with its 264 affiliated orphanage-schools in 34 countries, is the largest Protestant orphanage organization in the world. It serves 25,000,000 meals a year. It is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration of the U. S. Government. It is experienced, economical and conscientious.

### COUNTRIES:

Austria, Belgium, Borneo, Brazil, Burma, Finland, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, West Germany, American Indians or the greatest need.



## What Happened To . . . ?

General MacArthur's favorite chaplain, Major General Ivan L. Bennett, Southern Baptist, became a chaplain in 1918, is remembered by G.I.'s in the South Pacific as a chaplain who went into the dugouts with the men, served as Chief of Chaplains 1952-54. Now he's in charge of the Washington, D.C., office of the American Bible Society, lives in nearby Alexandria, Virginia.

# I REMEMBER

Selected by RACHEL HARTMAN

THEY say that I am growing old.  
I have heard them tell it times untold  
In language plain and bold—  
But I am not growing old!  
This frail old shell in which I dwell  
Is growing old, I know full well,  
But I am not the shell!

What if my hair is turning gray?  
Gray hairs are honorable, they say.  
What if my eyesight's growing dim—  
I can still see to follow Him  
Who sacrificed His life for me  
Upon the cross of Calvary.  
What should I care if time's old plough  
Has left its furrows on my brow?  
Another house not made with hands  
Awaits me in the Glory Land.  
What though I falter in my walk,  
What though my tongue refuse to talk,  
I can still tread the narrow way.  
I can still watch and praise and pray.  
My hearing may not be as keen  
As in the past it may have been,  
Still I can hear my Saviour say  
In whispers soft, "This is the way."  
The outward man, do what I can  
To lengthen out my life's short span,  
Shall perish and return to dust  
As everything in nature must.  
The inward man, the Scriptures say  
Is growing stronger every day.  
So how can I be growing old  
When safe within my Saviour's fold?

'Ere long my soul shall fly away  
And leave this tenement of clay—  
This robe of flesh I'll drop and rise  
To seize the everlasting prize.  
I'll meet you on the streets of gold  
And prove that I'm not growing old!

Author unknown

Mrs. Susie Carter, York, Nebr.

My life shall touch a dozen lives before this day is done,  
Leave countless marks for good or ill 'ere sets the evening sun.  
So this the wish I always wish, the prayer I ever pray,  
Let my life help the other lives it touches by the way.

Strickland Gillilan

From Delsie P. Richards, Minneapolis, Minn.

More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.

—Tennyson

From E. Grace Metheny, Buckhannon, W. Va.

Into my heart's memory I slipped a coin  
That Time cannot steal nor a thief purloin.  
Oh, better than the minting of a gold-crowned king  
Is the safe-kept memory of a lovely thing.

Sara Teasdale

From Lou R. Hanson, Citrus Heights, Calif.

Jesus and Alexander died at thirty-three.  
One lived and died for all; One died for you and me.  
The Greek died on a throne; the Jew died on a cross;  
One's life a triumph seemed; the Other's but a loss.  
One led vast armies forth; the Other walked alone;  
One shed the whole world's blood; the Other gave his own.

The Greek forever died; the Jew forever lives.  
He loses all who gets, and wins all things who gives.

Charles Ross Weede

From Clara G. Sallie, Ashland, Wis.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.





"Because I wasn't sleeping well,  
my doctor started me on Postum"

"I was tired so much of the time...and yet, I slept poorly. I found I was edgy, food didn't taste right.

"I love coffee and I found the more tired, nervous and upset I felt, the more coffee I drank.

"Finally, I went to the doctor and he pointed out that perhaps I was 'over-coffee'd'—getting too much caffeine. He suggested a change—advised me to drink Postum instead because Postum's 100% caffeine-free.

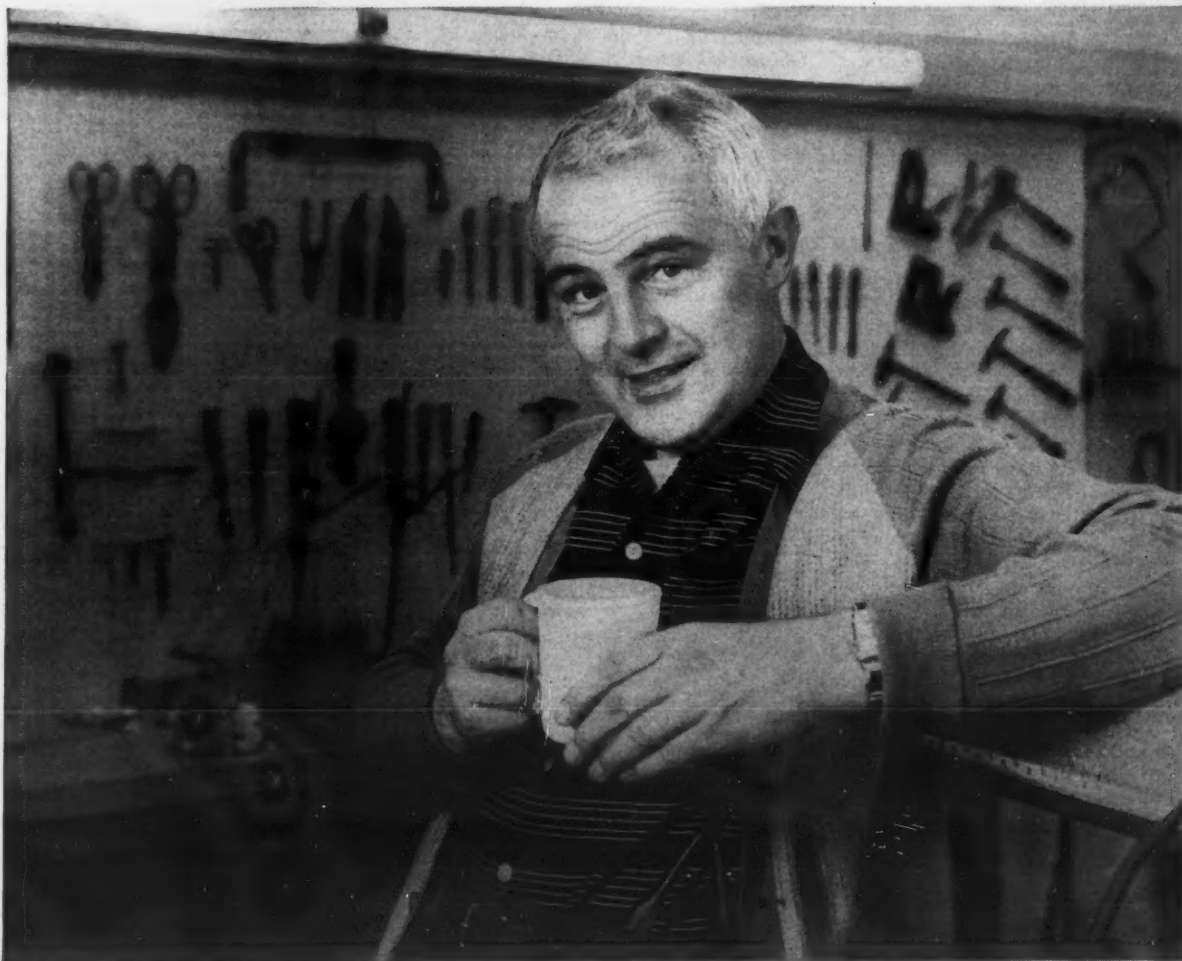
"You know, Postum's really good, doubly so because I sleep and feel so much better. My wife says I look and act younger, too!"



*Postum*

*is 100% coffee-free*

Another fine product of General Foods.



# Gabriel Courier Interprets the News

## ■ at home

**EXPLORER:** Well, we got it off! When the Army Jupiter-C successfully tossed our made-in-U.S.A. satellite into its orbit speed of 18,000 miles an hour, America, and indeed, the free world, heaved a sigh of relief. Russia no longer had a monopoly on space. Their sputniks were bigger than our Explorer, true. They had hurled two into the sky against our one. But so what? If you reduce the conquest of space to how many, how high, how big, it begins to sound like a kindergarten conversation.

We have our satellite and we're glad. At the same time, let's resolve not to panic the next time Russia hurls beast, man, kitchen sink or the Kremlin itself into space. And there will be many next times. We don't have to duplicate the particular feat, if it serves no useful purpose to us.

Space is no Times Square simply to be lit up with outdoor advertising spectacles. We're not playing "Can You Top This?" We're trying to learn facts that will help us to survive through better understanding of the planet on which we live. Whatever contributes to that makes sense. Whatever does not, would be so much wasteful daredevilry.

**BREATH CATCHING:** Four-and-a-half million unemployed workers could find small consolation in the fact that 62 million other workers did have jobs. To the outs, it was more than economic breath catching, adjustment, boom's end plateau, recession. To them, it was hard times. The big question they (and everybody else, from President Eisenhower down) were asking was how long will it last? No one (from the President down) seemed to know exactly. Midyear was one guess. Fall, another. March was the month Mr. Eisenhower was watching.

Already the pump had been primed. First, with the Federal Reserve Board "loosening" of money a notch. Then with the Administration's announced \$2 billion post-office construction and modernization campaign. If we don't climb out of the doldrums quickly, the President will not hesitate to call for a tax cut as another priming round, though the Democrats may try to beat him to it. A recession in an election year is political dynamite—and 1958 is an election year.

**SUMMIT:** Negotiating is one thing.

Our diplomats are doing it all the time. But a trumpeted meeting of three or four or five wary heads of powerful nations in tension is something else again. The whole world looks over their shoulders. Every word, every verbal comma is reported, interpreted, analyzed all over the earth. The Russians want to talk at the top, with all the woofers and tweeters turned on full blast. Mr. Bulganin frankly admits they have greater hopes at that level than they do at the foreign minister level—direct slap at Mr. Dulles (and a beaut of a backhander at Mr. Eisenhower). The U.S. has been pressing for a preliminary lower level meeting that would stake out the course, establish the ground rules.

World opinion with some notable exceptions has been against the U.S. on this one. A lot of people have bought the idea that there is some simple way to get peace overnight, no charge, if we can only get the right people to talk to each other.

**STASSEN:** He strikes us as being the smilingest man in (or out of) Washington. We've yet to see him ruffled, unsure of himself, inarticulate.

He's been licked time and again, but he always comes up for more. He was licked at Philadelphia for the Presidential nomination. He was licked at San Francisco in his one-man campaign to unseat Mr. Nixon as a vice-presidential candidate. He was licked in London in the disarmament conference. He was licked in Washington. Now the experts are betting that he'll be licked in his effort to get the Republican nomination for governor of Pennsylvania, or in his effort to win the election if he runs as an independent. What is left?

Of course, his optimism may someday pay off—perhaps even this time around. Then the experts are going to be a mighty confused lot. And there is this: Mr. Stassen has been counted out before, repeatedly. But always he believed that Stassen would rise again. And he did.

**FRANK FIASCO:** We've just come upon something that we have since learned is a widespread habit. And it's a habit that's going to get the roof blown in on somebody some of these times. Seems that the John Kaspar Defense Fund (his literature has come to this office also—what optimists *they* are!) mailed out an appeal for funds in envelopes bearing the frank (no postage) of Senator Richard B. Russell of Georgia. The envelope also carried a folder called "The Red Dictatorship," an anti-Semitic diatribe. The Georgia Senator, "shocked and outraged," said that permission was given to the Committee for Constitutional Government in New York City to mail out copies of a speech on states' rights which he had made in the Senate, presumably to their own mailing list. The committee, says Religious News Service, "allegedly sold 3,000 of the envelopes to the segregationist group."

*But why, we wonder, do Senators and Representatives let franked envelopes out of their hands at all?*

**SHELTERS:** The State Department, we read, is opposing the kind of shelter program called for by the still top-secret Gaither report. (It was the lack of shelters to protect against fallout in atomic war that led to the Gaither committee's being appointed in the first place.) The kind of program they

COMPARISON OF THREE MAJOR FAITHS IN U.S.

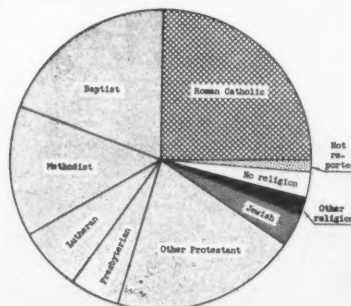


Chart shows the proportion of Protestants, Roman Catholics and Jews in the nation, according to a survey by U.S. Census Bureau. Statistics are based on sampling of 35,000 households across the country. Projected to the entire population, it would seem that 79,000,000 (above age 14) are Protestants; 30,700,000, Catholics; 3,900,000, Jews; 1,500,000, other faiths; 3,200,000 are members of no group. Among Protestants, 23,600,000 are Baptists; 16,700,000, Methodists; 8,400,000, Lutherans; 6,700,000, Presbyterians. Some 23,700,000 belong to smaller Protestant bodies. RNS

envisage—and this much has been discussed openly—would cost \$22 billion. Shelters to protect from fire and blast would cost \$50 billion more. Most of the resistance has come on the basis of this kind of expenditure being poor psychology. It would give our equally- or more-exposed allies ideas. If they saw us burrowing for dear life, they would realize they weren't safe, either. It would, in other words, be "bad public relations."

Well, that's a point. But it seems to us it's not the main point nor even a very forthright point, main or minor. The thing, it seems to us, that we have to contemplate is whether, having dug our holes and run to them, we will have very much left in our civilization worth preserving. And when earth's last bomb shelters are constructed, when all of us on all continents have our subterranean hideouts, what then? What can we solve underground that we can't solve above ground?

**PROBERS:** Dr. Bernard Schwartz, chief counsel to the House subcommittee investigating Federal agencies, will appear to some a little too much like a one-man whirlwind to attract confidence. He was zealous, yes, and possibly even right. Developing evidence will render a judgment on the latter point.

He did make a useful contribution to the public welfare by focusing attention on the Federal regulatory agencies. We've been made severely aware there's a lot goes on in these agencies that we don't know much about. They wield tremendous power, and yet the agency members are almost anonymous, responsible only indirectly to the people they are supposed to serve. TV channels, for example, are worth big money. The Federal Communications Commission can grant or withhold a station license. More than a license to operate a television channel, it's a license to earn possibly millions of dollars. Another agency decides how much you pay for airline tickets. Another, what happens to the trains you ride. Each agency is a little empire, until its members are suddenly reminded—by such a public outcry as you are now hearing—that they aren't kings at all, but custodians.

**COURIER'S CUES:** Canada's March 31 election decides whether Prime Minister Diefenbaker stays on the job or Lester Pearson takes over. . . . Egypt has got around to talking compensation with the old Suez Canal Company. . . . Labor union gettings (as opposed to askings) for 1958: raises of 7 to 10 cents an hour. . . . A survey has indicated that three out of four industrial accidents at a textile plant involved workers who went without breakfast.



"FOUR CHAPLAINS" AWARD: A Protestant, a Roman Catholic, and a Jewish chaplain receive eighth annual Four Chaplains Award for their services toward inter-faith good will. Citations were conferred by Alexander D. Goode Lodge, B'nai B'rith. They are presented (above) by Col. Aryeh Lev, director, Commission on Jewish Chaplaincy, Jewish Welfare Board (left). Recipients are, l. to r.: Lt. Eugene Z. Szabo, Lake Charles Air Force Base, La. (Protestant); Lt. Col. Meir Engel, Fort Dix, N.J. (Jewish); Lt. John Condit, Naval School of Pre-Flight (Catholic). The awards commemorate the four chaplains who went down with the transport *Dorchester* during World War II. RNS

Declining U.S. exports, mounting imports, will increase pressure for taller tariff walls—giving the circle another spin; the less other countries sell here, the fewer dollars they've got to spend here. . . . Unusual sight at Pearl Harbor: four Japanese warships on an official, good-will visit, first since official ill-will visit in 1941. . . . U.S. hopes to hoist more than 20 satellites soon, and Russia will, of course, try to outdo.

We propose for Mr. Dulles a pat on the shoulder, not a knife in the back, for his caution toward Russia. . . . The dead-dog-bearing Sputnik II is due for demise in April.

## ■ abroad

**SAKIET-SIDI-YOUSSEF:** Whatever justification there was for the bombing of this village on the Algerian-Tunisian frontier—and there may have been justification—it was an incredible diplomatic blunder. Even if a technical defense can be made on the "hot pursuit" principle, the raid won no friends for France in the Middle East, where France could use friends. Even under provocation, bombing is hardly the thing you do to a free country in which you maintain garrisons totaling 15,000 troops. Not if you hope to stay there.

The raid won no friends for the U.S., either. Most of the raiding planes were made-in-America. Even though we can hardly be held responsible for what France does with her purchases, just try explaining it to the father of a child killed by one of those planes. Tell him that his village was being used as a sanctuary for forays against French

troops across the line. Tell him that the government of Tunisia wouldn't or couldn't make them do their hiding on the same side of the frontier on which they did their fighting. Maybe he'll understand with his mind. But he will never understand with his heart.

**FURTIVE CRESCENT:** President Nasser was one precarious step on the way to becoming what he had long dreamed of himself as being: ruler of the Arab world. With much waving of flags, Egypt and Syria announced their merger to form the United Arab Republic with Nasser, of course, as President. A quick look at the map shows why Mr. Nasser cannot afford to be satisfied with one bite: Syria does not anywhere touch Egypt. Lying between are Jordan, Israel and Lebanon. To the east are Iraq, Iran and Saudi Arabia.

No one felt the calculating gaze of the new Republic more than Jordan (unless it was Israel; Egypt already had ordered the name "Israel" erased from all school maps and replaced by the name "Arab Palestine"). King Hussein (Jordan) quickly conferred with his second-cousin, King Faisal II (Iraq), and they agreed to do some merging of their own, at least on the economic, military and diplomatic levels. They announced formation of the Arab Federation, each ruler to continue on his throne, but with Faisal chief of state. Saudi Arabia may come in on that one, but only if Iraq withdraws from the Baghdad Pact; then Saud, as senior, would replace Faisal as dean of kings. ("News" continued next page)





## FREE Valuable Booklet

### New booklet reveals secrets of raising money quickly, easily!

Now you can free yourself of the headaches, problems and embarrassments of collecting money for your Church groups or club. Valuable booklet shows how you can raise money *without* asking for donations, *without* bothering the people you know.

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Here's the fund raising plan you've been waiting and wishing for. It's easy, enjoyable, dignified! There's no pressure selling! No canvassing! And happily, no complicated record keeping! Why risk making enemies of friends and neighbors when free booklet offers a *painless* approach to get the money your organization needs!

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#### THE WORTH FUND PLAN

Box 1, Union City, N. J.

Please send details of your Plan without obligation

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City.....Zone.....State.....

Organization.....

**INDONESIA:** Throwing out the Dutch may have looked like good, clean fun to President Sukarno. But the Dutch were not the problem. Lack of unity was the problem. You don't build up a nation by taking over areas that don't want to be taken over. You do it by developing a national spirit which the Republic of Indonesia doesn't have. Jakarta, from which Mr. Sukarno steers his "guided democracy"—so much like Communism that it takes a microscope to tell them apart—is not Sumatra, Borneo, the Celebes or even West New Guinea. Even if Mr. Sukarno had the power to enforce his authoritarianism, which he hasn't, it would be no easy job to conquer the island empire. Jakarta is too far away. And it has become just about as much a symbol of "foreign rule" as was The Hague during Dutch rule.

While Sukarno was in Tokyo on his "rest cure," a rival government was set up at Bukittanggi, north of Padang in Central Sumatra. While the rebels try to establish diplomatic relations with the outside world, the Indonesian Army Chief of Staff has issued orders for their arrest. Getting the orders off the paper they're written on, and into action, is something else again. As to Mr. Sukarno: uneasy lies the head that wears the fez.

**PERON:** Another dictator was having his troubles, and somehow our heart doesn't do much bleeding for him. Juan D. Peron, strutting boss of Argentina until 1955, has been on the go ever since.

First he escaped by gunboat to Paraguay, where his friend Alfredo Stroessner was in power. Stroessner decided he didn't want a Peron who was a nobody.

So Peron decided to accept belatedly a previous invitation from Nicaraguan dictator Somoza. The invitation evaporated while Peron's plane was in mid-air, so it set down at Panama.

When the U.S. Congress happened to learn that he was putting up at Colon's Washington Hotel, owned by the U.S. Government, the anguished outcry was massive. He moved out of the hotel and settled elsewhere in Panama—until the date for an upcoming conference of presidents of most of the American republics, to be held in Panama, neared. The Panamanian government suggested that Peron had better go elsewhere.

After a brief look-in on Nicaragua, he packed off for Venezuela, where his good friend Perez Jimenez was in the dictator business. He was there for almost a year. He and Jimenez had much in common. But they were to have even more in common. Jimenez, like Peron, was forced out of office by a popular and long-smouldering uprising. Jim-

enez fled to the Dominican Republic.

Peron, again on his own, his cities of refuge narrowing, also set out for the Dominican Republic. In less than three weeks, he was invited to leave there!

**BRUSSELS:** On April 17 the 44-nation World's Fair opens in Belgium. World's Fairs are U.S. meat. But in this one, we're having the socks beaten off us, and by Russia. Not that we have to compete simply for the sake of competition. But we might at least try to use a little imagination. Moscow announced plans to import all kinds of performers who would take over all available theaters outside the fair in Brussels and elsewhere as well as provide a major "floor show" at their own pavilion. The Russians were to major on "culture." Ballet, choirs, symphony, recitalists. After Brussels they go to West Germany, Italy, Switzerland and elsewhere. And the U.S. pavilion, unless it was granted more money by Congress, would not even be able to stay open all day!

## church news

**CENSUS:** The U.S. Bureau of Census has released findings based on a sample survey made last year among 35,000 households in 330 areas across the country. Answers to the question, "What is your religion?" were obtained on a voluntary basis. It was interesting that 96 per cent of the people surveyed considered themselves as having a specific denominational preference. Only three per cent said they had no religion and only one per cent refused to answer the question.

If the results are projected to the country as a whole, one comes up with this: 79 million Americans above the age of 14 are Protestants (the National Council statistical compilation of last



**FIRST NEGRO HEAD:** Dr. Gardner C. Taylor, pastor, Concord Baptist Church, Brooklyn, N.Y. (left), is new president, Protestant Council (N.Y.C.). He accepts gavel (above) from Dr. Phillips P. Elliott, outgoing president. Dr. Taylor, 39, is first Negro, first Baptist and youngest to head Council in its 14-year history. RNS

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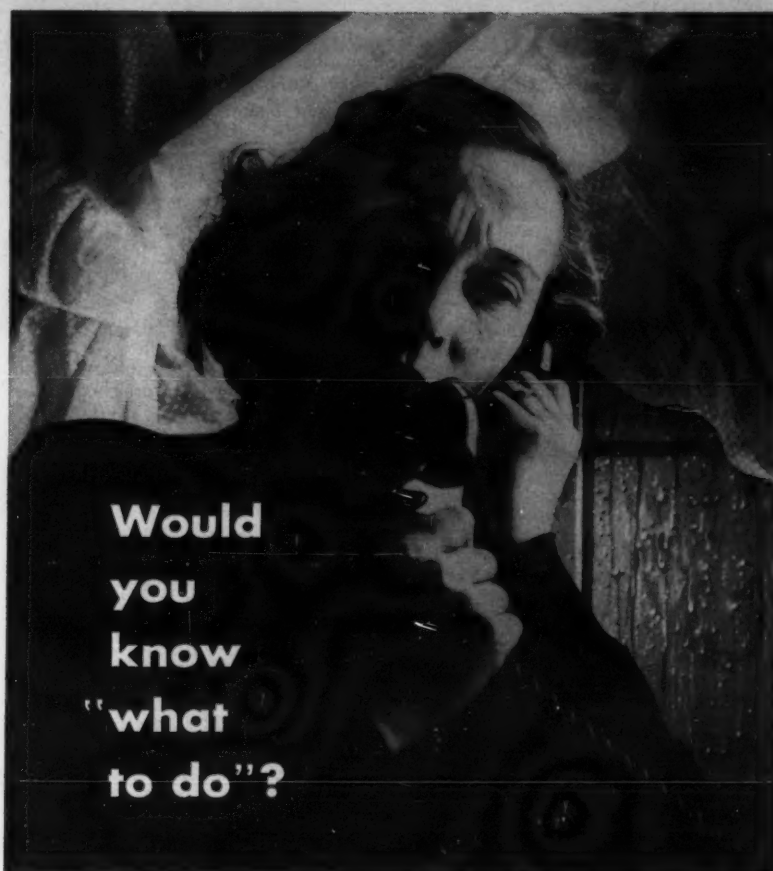
fall listed 60 million Protestants); 30,700,000 are Roman Catholics (or 42 million of all ages, against 34,563,851 members reported by Roman Catholic statisticians); and 3,900,000 are Jews (against 5,500,000 from official Jewish sources). There are 1,500,000 who are members of other religious groups; and 3,200,000 with no religion. All of which suggests that a greater number of individuals regard themselves as being "something" than are so regarded by their churches.

Among the Protestants, 23,600,000 belong to various Baptist groups; 16,700,000 are Methodists; 8,400,000 Lutherans; and 6,700,000 Presbyterians. Some 23,700,000 belong to other Protestant bodies. While Protestants constitute a majority of 66.9 per cent of the population over 14 years of age (only 59 per cent by official church figures, as members are counted), they are a minority in the northeastern states—about 42.3 per cent—and a majority in the South, 82.8 per cent. Although Protestants have a heavy majority in rural areas, the largest proportion of those reporting "no religion" also live in "rural non-farm" areas.

**MARRIAGE AND HOME:** The same survey indicates that 94 per cent of American married couples are of the same religious faith. Mixed marriages are much more common among Roman Catholics than among Protestants or Jews. In the country as a whole, there are 26,916,000 marriages where both partners are Protestant; 8,361,000 Roman Catholic; 1,258,000 Jewish. In mixed marriages, there are 2,255,000 marriages between Protestants and Roman Catholics, 57,000 between Protestants and Jews; 41,000 between Roman Catholics and Jews.

The survey showed that Roman Catholic families are not larger than Protestant families, as many people have supposed. However, both Protestant and Roman Catholic married couples have more children, proportionately, than Jewish families, and they have many more children, proportionately, than do families with no religious affiliation.

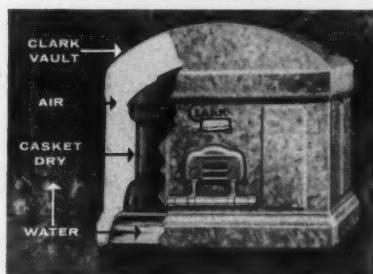
**CHURCH AID:** It seems to us that it is news when the churches have to advance money to the United Nations. Exactly that has happened, and it is something the churches can be happy about—not that the United Nations Refugee Fund needed money, but that a church agency could help at a moment when help was needed. Church World Service advanced \$100,000 to be used chiefly to pay for the transportation of some 1,200 White Russian refugees in Hong Kong who have received visas for immigration to Aus-



Would  
you  
know  
"what  
to do"?

Someday you will be called on to take charge. Will you know:

- whether the closest relatives are expected to greet all callers at the home?
- how soon the family should meet with the funeral director?
- what help he will need in arranging the family's transportation?
- how to select pallbearers?
- when to decide date and hour of funeral service?
- what to look for in choosing a casket?
- why it's important to select at the same time a proper grave vault?
- how to be sure it protects against water in the ground?



Cross-section diagram shows how Clark Metal Grave Vault is built to enclose the casket . . . to protect its precious contents against water in the ground. When rains saturate the earth, its enduring metal sides and top, made of heavy gauge steel, form a one-piece, air-filled dome that keeps water out . . . just as an air-filled tumbler does when you turn it upside down and push it under water. This trusted protection (not provided by vaults improperly engineered or made of porous material) brings ever-increasing consolation and peace of mind.



Send for FREE 32-page booklet. "My Duty" answers above questions and many more you will face when you are the one who must take charge. It also tells how to write those difficult sympathy notes and includes many beautiful poems that have brought consolation to millions. Write, today, for your free copy: The Clark Grave Vault Co., Dept. CH-48, Columbus 1, Ohio. COPR. 1958

The finest tribute . . .  
the most trusted protection



## NEXT FALL MAY BE Too Late

In the welter of a world gone mad, of nation rising against nation, of the terror that stalks in the night, of the arrow that flieth by day, of pestilence and destruction, of the elements in commotion, is there not a warning in the stark realism of these few sentences taken from a letter sent to us:

"I was going to send the money this fall: but the Lord said, Send it now; next fall may be too late. Wouldn't it be wonderful if He came this Feast of the Trumpets, the ingathering of the Harvest? God does all things in order."

And here is something for the earnest child of God to think about. What and if He should come at the time of the blowing of trumpets on the first day of the Month Tishri? What and if you were then suddenly caught up to be with Him? Do you not think it would please Him wonderfully, that you should now have your part in a testimony that warns Israel of the wrath to come?

And do you know a better way to please Him, than to snatch a few brands from the burning, a few Jewish souls that will be your trophies when at last you lay your burden down and meet Him face to face?

The time is short. That is why we keep reminding you of the privilege of sharing with Him in His yearning over the lost sheep of the House of Israel; and that is why so many of the Lord's choicest saints are counting it a joy to fellowship with us in our God-given task of these last days. Perhaps if you will make it a matter of earnest prayer, He will lead you also to become a burden bearer with us; and from experience we can assure you it will be a happy day for you.

If the Lord leads you to use the coupon below, you will open the door of your heart to new revelation of truth concerning Israel, and to a new experience of blessing, flowing out of the tried and tested promise of Gen. 12:3, "I will bless them that bless thee."

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tralia and Brazil, but cannot be moved because money available to the Refugee Fund has been exhausted. Dr. R. Norris Wilson, executive director of CWS says that the \$100,000 is neither a gift nor a loan, but "an operating advance of an emergency character to tide the U. N. refugee program over until participating governments are able to appropriate the necessary money." The advance is repayable in nine months.

And, for another happy bit of news—CWS last year sent more than 183,000 tons of food, clothing, medicines and other relief supplies valued at about \$36 millions to the needy overseas.

**ALL TRADES:** And now to Buck Hill Falls, where members of the Christian Education Council of the Congregational Christian Churches heard a comment by the Rev. Oliver Powell, minister of the First Congregational Church of Oak Park, Ill. He thinks that modern novels and plays should be a part of the literary and cultural diet of every Christian minister and teacher because they often present a better picture of the state of modern man than much "religious literature." He says that "a great many ministers and Christian teachers are sadly illiterate when it comes to knowing what modern novelists, playwrights and essayists are saying about the world and the state of mankind." One of the most urgent needs of professional church leaders, in his opinion, is that they "keep in much closer touch with non-religious, even religion-denying, expressions and definitions in our common human dilemma." He cited plays by Arthur Miller and Tennessee Williams as often speaking "more realistically than we do about the same people all of us have to deal with. They seem to be more in touch with where they are and with what motivates them than we."

He has a point, of course, that can be wrapped up in the sentence, "Know Your Audience." But a preacher, it seems to us, can't be a jack of every trade. He doesn't need to know (or preach) what other people think, as much as what *he* thinks. It's easy to answer the question, "Who do men say that I am?" The big one is "Who do you say that I am." There are too few preachers (or laymen) who can give a convincing answer. And we don't think they'll find their answer in "Cat on a Hot Tin Roof."

**BILLY GRAHAM:** On five Caribbean islands, 250,000 heard him. . . . His San Francisco Crusade, to open April 27, has been extended from six to eight weeks. . . . The National Association of Evangelicals has urged a Chicago Billy

Graham Crusade in 1959 or 1960, having polled its member churches and received a 98 per cent "yes" vote; a similar poll by the Church Federation of Greater Chicago is not yet completed. . . . In Buffalo, a proposal for a Crusade next summer has been running into opposition among members of the Buffalo Council of Churches. Dr. Harlan M. Frost, the council's executive secretary, says, "It is clear that official council endorsement of a Graham campaign carries the danger of being divisive within some parts of the council's constituency." (It seems to this reporter that *not* endorsing it carries just as much danger of being divisive!) . . . And plans have been announced for a week-long Billy Graham crusade at Greenville, South Carolina, August 17 to 24, opening with a meeting on the campus of Furman University.

**IN BRIEF:** Dr. Gilbert Darlington has retired as treasurer of the American Bible Society, a post he has held since 1920. . . . The House of Representatives is now opening its session each day with a brief Scripture reading as well as a prayer. . . . A Roman Catholic order has offered to build a \$6 million hospital in Maryland if voters will put up \$3 million. . . . The *United Presbyterian*, 116-year-old weekly, suspends June 29, to merge with *Presbyterian Life*.

Ground was broken at St. Louis for a new headquarters building of the Lutheran Laymen's League. . . . "Detrimental" American films sent overseas have been opposed by the Methodist Board of Missions. . . . A Christian woman has been elected mayor of Madras, India. . . . In Hungary, Bishop Lajos Ordass has been replaced by Communist-government-sponsored Lajos Veto as Presiding Bishop of the Lutheran Church. . . . Use of the "Sector Plan" of giving developed by American Baptist Convention lifted annual budgets of 435 Canadian Churches more than \$3 million. . . . Dean James A. Pike leaves the Cathedral of St. John the Divine in New York to become Bishop Co-adjutor of the Protestant Episcopal Diocese of California.

### ■ temperance

**BALANCE:** The Methodist Board of Temperance looked at the balance sheet at its annual meeting in Washington. Dr. Caradine R. Hooten, general secretary, summed up the liabilities and assets in the national picture.

**Liabilities:** Americans are spending \$10 billion annually for alcoholic beverages; nearly 5 million alcoholics need Christian concern and pastoral coun-



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seling as well as medical treatment; there are signs of increased drinking among juveniles; more people are being slaughtered on the highways in alcohol-related accidents; nearly 60 per cent of all urban arrests last year were alcohol related; alcohol advertising is bolder and more subtle, with women and children as new targets.

**Assets:** A marked decrease in drinking by adults; more news about the alcohol problem and temperance objectives in newspapers and magazines; more action groups at the community level; better co-operation among churches of different denominations.

**EMULATION:** At the same meeting, the board heard an address by Dr. Dan W. Dodson, director of New York University's Center for Human Relations and Community Study. What he said ought to be heard by others, too—and here was the gist: some church members encourage rather than discourage others to drink. He pointed out that, like it or not, social drinking is a phenomenon of our times. Some 70 million Americans drink, socially or otherwise.

So, if church people expect to influence others, "they must neither withdraw from the social circles in which drinking occurs nor must they emotionally reject those who are drinking." Then this one, which most of us will wryly have to admit is correct: "I have known some people who were so uncharitable toward persons who drink that one would almost rather emulate the drinker."

**NEW YORK:** Courier is on the list to get releases from the police department of New York City. A recent one could give no comfort to drinkers or non-drinkers. Announced Police Commissioner Stephen P. Kennedy, more than half of the drivers who were killed instantly in 1957 or who died within 24 hours of their accidents (38 out of 69) were under the influence of alcohol.

Medical analysis showed that the 38 had alcohol in their systems in amounts ranging from .10 to .40 per cent (.15 per cent or over is clear evidence of intoxication under New York State law, and .10 per cent is relevant evidence).

Deduced the Commissioner, who has no axes to grind for any theory except traffic safety: "The finding of alcohol in over half of the 'killed operators' strongly supports the belief that critical judgment vitally necessary to the operators of a motor vehicle is impaired by the consumption of alcohol."

Last year, by the way, New York City police arrested 2,229 persons for driving while intoxicated. Otherwise, the toll might have been larger.

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# Editorially Speaking...

## ■ FALSE GOLD

**R**USSIA'S spectacular taking over of the world's stage with her satellites has given Congressman Paul A. Fino of New York another "invitation" to plug for his national lottery. For five years now, Fino has been striving to win Congressional approval for his "big gamble." He says that legalized lottery would bring into the Federal Treasury "a minimum of 10 billion dollars annually."

In his latest release, he calls attention to the fact that billions are needed to speed up our international ballistic missile program. He observes that without some additional source of revenue Congress will be compelled to curtail the essential services to the people or to impose greater and heavier tax burdens. To take such a course, the New York Congressman concludes, "would seriously affect the national economy and lower the American standard of living."

Well, now, I wonder. The record of lotteries in this country is one of unqualified failure, both moral and economic. For this free gold, a tragic price must be paid in the impoverishment of those who play the great game and of those others—honest merchants—from whom the money is withdrawn. The unfortunates who crowd the streets of Southern Europe's open-lottery cities—Lisbon, Portugal, particularly—selling their chances, with begging hands outstretched, is one answer to Representative Fino.

## ■ NOT TEARING AWAY, BUT ADDING TO!

**T**WO distinguished New York rabbis were widely quoted during the Christmas season in somewhat conflicting statements regarding the almost simultaneous celebration of Christmas and Hanukkah.

Rabbi Louis I. Newman, at Temple Rodeph Sholem, said that the presentation of Nativity plays or the building of Nativity scenes on school campuses violated the principle of separation of Church and State, and then added: "It is not possible for the non-Jewish majority to proceed with the celebration of their Christmas festival in their churches, and allow the Jewish community, even though in the minority, to go ahead with their Hanukkah celebration, freed from majority propaganda? Such a policy of live and let live in the community would do more to promote 'peace on earth and good will to men' than the insistence of the majority that all dissenting

groups should submit to the majority domination."

A somewhat different view of the celebration of the Christian and Jewish holidays is found in the sermon of Dr. William F. Rosenblum at Temple Israel. He said: "Christians and Jews who refuse to recognize that a process of syncretism is going on now between the celebrations of Christmas and Hanukkah have their heads in the sand. . . . humanity will gain a great deal and in many places the Hanukkah hymn will be sung along with the Christmas carol. Fanatics . . . in both camps will fume at all this. . . ."

Increasingly in our larger American communities where there is a large and growing Jewish population, to Christmas carols and the Nativity scene has been added the beautiful Hanukkah festival observance. But sad to relate, there is in some of these communities a growing pressure not to add Hanukkah to Christmas but to remove Christmas. This pressure is being resisted, and the resistance steadily grows and will grow. It should grow.

## ■ THE INDIANS TAKE BACK AMERICA!

**T**HAT breathtaking, side-splitting occurrence in North Carolina where some of the "first" Americans captured the K. K. Klan cross and sent the Klansmen themselves into ignominious flight relaxed national tensions. Perhaps the laughter south of the Mason and Dixon Line was more understanding than that in the North. But all of America did laugh.

Once again, as when the Pilgrims at Plymouth needed him, the Red Man came to the help of the Paleface!

## ■ ORCHIDS TO THE WORLD COUNCIL OF CHURCHES

**D**URING 1957, through its Division of Inter-Church Aid and Service to Refugees, the World Council of Churches resettled 28,146 persons. This brings to 97,496 the number of refugees the World Council has resettled since 1952 in forty different countries. "I think this an extraordinary accomplishment, considering the difficult circumstances under which we have worked" said Dr. Edgar Chandler, associate director of the Division. This is a sublime understatement!

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD

MARK OF THE HAWK is a moving story, beautifully filmed, which every person interested in Africa should see. It is a subtle but convincing study in human relations. It is absorbingly entertaining and at the same time leaves the viewer with a compelling desire to be a better Christian.

Mrs. Norman Vincent Peale

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# Will We Lose GOD In Outer Space?

*It's the question some bewildered people are asking. Here is a theologian-philosopher's reassuring and unforgettable Bible-based answer*

By C. S. LEWIS

**I**N my time I have heard two quite different arguments against my religion put forward in the name of science. When I was a youngster, people used to say that the universe was not only not friendly to life but positively hostile to it. Life had appeared on this planet by a millionth chance, as if at one point there had been a breakdown of the elaborate defenses generally enforced against it. We should be rash to assume that such a leak had occurred more than once. Probably life was a purely terrestrial abnormality. We were alone in an infinite desert. Which just showed the absurdity of the Christian idea that there was a Creator who was interested in living creatures.

But then came Professor F. B. Hoyle, the Cambridge cosmologist, and in a fortnight or so everyone I met seemed to have decided that the universe was probably quite well provided with inhabitable globes and with livestock to inhabit them. Which just showed (equally well) the absurdity of Christianity with its parochial idea that Man could be important to God.

This is a warning of what we may expect if we ever do discover animal life (vegetable does not matter) on another planet. Each new discovery, even every new theory, is held at first to have the most wide-reaching theological and philosophical consequences. It is seized by unbelievers as the basis for a new attack on Christianity; it is often, and more embarrassingly, seized by injudicious believers as the basis for a new defense.

But usually, when the popular hubbub has subsided and the novelty has been chewed over by real theologians, real scientists and real philosophers, both sides find themselves

*(Continued on page 74)*



# The Guest

*She grumbled when her husband brought a stranger home to dinner;  
she couldn't know it would be the highest moment in her life*





By MARGARET E. SANGSTER

ILLUSTRATED BY TOM BEECHAM

**D**EBORAH stood in the doorway and pressed the tips of her fingers to her temples. Her head was throbbing the way it always throbbed when there was a storm. But a headache that lasts three days is too much for any woman to bear! She said as much to her neighbor who had run in to borrow a honeycomb.

"I don't know why it keeps on and on like this. It started Friday afternoon, and here it is Sunday."

The neighbor answered, "Yes, there was an unusual storm on Friday—even here in Emmaus. And I've heard it was much worse in Jerusalem, that the sky was as black as midnight." She lowered her voice. "It was an evil thing that came to pass on Friday, Deborah, a very evil thing! Jesus did so much good and was such a great prophet."

"And," Deborah said bitterly, "we were led to believe that He was the Christ, the Son of God."

The neighbor nodded. "I believed He was the One who would redeem Israel, and there were many who so believed. We never thought that He *could* be crucified—like a common criminal!"

"I believed in Him, too," Deborah said, "with all my heart and soul. And believing did something for me. Cleopas and I used to have so many quarrels—" she

stopped speaking abruptly and, after a moment, the neighbor nodded.

"Yes, I know," she said. "I could hear you and your husband quarreling over large matters and small ones. But recently—"

Deborah picked up the thread of her neighbor's speech. "Recently there has been peace between my husband and myself, and more love than we ever had before, even when we were newly married. It is because I, and my husband too, have been trying to think as the Master taught." Her voice trembled, then steadied. "But now He's dead and buried. So our great hope is gone and probably Cleopas and I will quarrel again. What's the use of anything? We can't believe in a Saviour who could not save Himself! We can't believe in anything."

The neighbor's eyes widened. She was a gentle, quiet woman who was confused by bitterness. She said, almost shyly, "When my honeycakes are baked I'll bring you some, Deborah. And I'll return the honeycomb as soon as I've had time to go to the marketplace. Are you expecting your husband home for dinner?"

Deborah shrugged. "Yes, worse luck," she said, "and I imagine he will be bringing his kinsman with him. He was a disciple, too, you know. (Continued next page)

# We Need Apartness, Too!

By MAURINE COLLINS

ON a recent Saturday I invited the children to join me in preparing a picnic lunch. I had planned to spend the day ambling through the woods with them, picking wild flowers, observing the birds and learning to enjoy the great outdoors which God had created for us.

When the picnic basket was pulled down from the shelf and the dishes and food were being packed the telephone rang.

"Oh, I forgot!" I heard one of the children say. "We'll be there in ten minutes!"

In ten minutes the house was quiet, the lunch baskets were deserted and I was ready for tears. "All good plans of mice and—mothers," I repeated to myself, as I sank down in a chair to ponder how to keep the children at home long enough to become acquainted with them.

The church choir had deprived me this morning of this privilege. This afternoon it would be the Girl Scouts, selling candy. Not that these activities are not important. They are. But when the meetings and the drives and the bake sales are all attended, there is little time for home training, with Mom and Dad as the teachers.

I'm grateful indeed for the unselfish service of the leaders of fine organizations, but I am afraid children today are being smothered in Group-ism. They have so little time to meditate, to think for themselves. They are being kept in such a whirl, attending meetings, taking various and sundry lessons, competing in sports, that there is scarcely time for them to eat, let alone time for family ties to be woven that will hold through the years.

Some of our civic-minded and conscientious leaders are working themselves into a frenzy trying to keep our young folk busy. The theory is that to keep them busy is to keep them out of mischief. But as one mother expressed it, "They sometimes are merely kept idly busy." Character molding, it would seem, is being done in groups and not so much by the parents, whose primary function it is. Parents have been relegated to the clean-up squad

or to the transportation committee.

We hear a great deal about our need to play together, work together, live together. That is good. Our world can use a vast amount of togetherness. But I maintain that in order to work together effectively, we each need apartness, too—time to formulate our own ideas and philosophies; time to study and to develop a strong character; time to delve into and explore the mysteries of God's great universe; time when we in fact seem to be doing nothing at all. It is mostly in the quiet moments, I find, that God can best speak to me. I have fond memories of the long summer afternoons I used to spend lying on my back in the sweet-smelling clover, just gazing up at the cloud formations, weaving golden dreams of my future, or thinking about God and how He created this wide, wide world and what He had planned for my life.

SOMETIMES, I would walk alone, along a country lane, singing happy little tunes I made up, or memorizing Bible verses. Other times I walked silently, listening to bird calls and then imitating them as best I could.

Many of our young people have had so much planned, paid-up, all-expense entertainment, that they are beginning to rebel and are striking out to make their own excitement in the form of destructive, juvenile pranks.

A wise father confessed to me that he lets things accumulate on purpose. "A cluttered attic or a messy garage may not look so good, but it does stimulate imagination," he said. "A large packing box with a hole cut in the front, often becomes a television set through which young hopefuls become comedians or prima donnas. Old clothes transform personalities; long paper bags from the cleaners, when tacked onto a board, become easels where, who knows, a famous artist may have his humble beginning."

It was James Russell Lowell who said, "Few great inventions or artistic masterpieces have come out of crowded, noisy drawing rooms."

The crowd and noise are a part of life. But they are not *all* of life. END

Well, they'll get a pick-up meal to-night, believe me. With this headache I can't fuss over food. There's cheese, but I haven't baked. I'm out of wheat flour and I don't care much for barley bread."

"We haven't any wheat, either," said Leah gently. "It wouldn't take long to make unleavened barley cakes, and they are nourishing."

"I had my fill of unleavened bread last week during Passover." Deborah sounded petulant. "I said I wasn't going to fuss over food." Her fingers pressed more deeply into her forehead. "Take the honey and go home, Leah. I can't talk any more, not the way my head's aching."

The neighbor backed away. She said, nervously, "Well, I'll bring the honeycakes, anyhow. Once your husband praised my honeycakes."

Deborah murmured something under her breath and walked into the house. She threw herself on the bed and suddenly she was weeping, as many had been doing these past few days—weeping for a lost hope and a lost faith and a lost dream.

So Deborah lay there, her whole body shaking with her grief and disillusionment. Spent and weary, she still lay, trying not to think. The sunlight began to fade into the first hint of twilight, which to her was the loneliest time of all, and she felt like a lost child.

*Cleopas must feel lost and lonely too, she thought suddenly. How haggard he had looked as he left for Jerusalem this morning. This tragedy has affected him deeply. It was only two months ago that he gave up his business to follow Jesus about the countryside. Then this had to happen!*

She had wanted to go, too, and get away from the monotony of this God-forsaken little village, but Cleopas had said her place was at home. And here she had stayed, sustained by the bright dream of the future Kingdom of God. Now the dream was gone.

**T**HIS is no way for a faithful wife to act, she told herself. I must get up and prepare supper. Cleopas will no doubt be here soon.

Deborah dashed cold water on her face so the puffiness would go away from her eyelids. Then she smoothed her hair, straightened her crumpled garments and lighted the lamp. As she stood checking over the food in her larder, Deborah turned to see Leah carrying a dish covered with a white napkin.

"I've brought the honeycakes," said Leah. "They're especially good, this time."

"Thank you," Deborah answered shortly.

"Headache any better?" Leah asked.  
(Continued on page 41)



Sgt. (now Lt.) Kwon Eung Pal instructs some rehabilitated Korean waifs in the operation of a machine tool at his school in Seoul.

# Sgt. Kwon and His Shoeshine Boys

By CLARENCE W. HALL

ONE day early in March 1952, a trim young Korean policeman stood on the dusty, crowded streets of Seoul and pondered his problem. He had just been mustered out of a ROK combat unit and assigned to the National Police force. His job: to patrol the area around a large American post exchange, put down the nuisance-menace of beggar boys harassing the PX.

It was his first day on the force, and 21-year-old Kwon Eung Pal had no stomach for his task—or for the hordes of pint-sized hoodlums who had created it. Bright-eyed and swift as frightened foxes, the beggar boys lived by their wits, stealing what they could, by day rifling garbage cans for food, at night sleeping in drafty ruins or huddled, shivering, beneath railroad bridges. Most were orphans, their parents victims of Communist butchery.

Kwon sighed at the futility of trying to control such a phantom army of juvenile delinquents, and waded in.

He had just chased a jeering trio from the vicinity when, suddenly, he heard a commotion behind him. A group of American GIs just back from the UN front, weary and mud-caked, were being disgorged from a truck. They were immediately swarmed over by beggar boys.

Kwon headed for the melee, then stopped short. He could scarcely believe his eyes. The GIs, instead of booting the urchins away, were emptying their pockets of candy and

gum, distributing bits of food. Kwon noted especially one lanky soldier squatting before a small waif, ruffling his matted hair. Edging closer, he heard the GI drawl, "Look, little guy, you-all shouldn't be doin' this. We got a—what you call it—orphanage for kids like you. What about . . ."

Watching the scene in amazement, Kwon felt an unsoldierly sting behind his eyelids. To himself he muttered, "If these foreigners can care about my people and what happens to them, I should too!"

OUT of that impulse has sprung, during the past six years, a school that surely must be one of the most remarkable in the world today, with an equally remarkable schoolmaster. Founded, staffed and supported almost entirely by Koreans, it is a ringing rebuttal to the charge, heard in some quarters these days, that South Koreans, their economy largely held together by American aid, are doing nothing to help themselves.

"Sgt. Kwon's Shoeshine Boys' School," as it is called in Seoul, has no compulsion, no government subsidy, and its 32 volunteer teachers get no pay. Because its pupils all work during the day, its classes begin at 5:30 p.m., end at 9:30. Its curriculum, fitted to youngsters from 6 to 16 years of age, provides for six years of elementary school and three years of middle . . . (Continued on the next page)





## Lines of a Layman

BY J. C. PENNEY

### NO OUTLET

**"I**T is more blessed to give than to receive" can also be stated, he who shares his faith immeasurably broadens his own.

Out yonder in the West lies a unique body of water known as the Great Salt Lake. To the eyes of the observer it presents the most dreary aspect imaginable. No trees border its shores, it is an ugly, forbidding place, and its waters, which are saltier than the ocean, are never sought by any thirsty creature. All of this in spite of the fact that it receives a considerable volume of clear, sweet water from Bear River and other mountain streams.

Why is it that way?

The answer is simple: not having any outlet it retains all the water it receives. For countless ages it has received much, but given absolutely nothing.

So it is with these lives of ours. They are made useful and beautiful, not by what we selfishly receive and consume, but by what we unselfishly surrender.

(or high) school. Already it has "graduated" 816 ex-beggar boys into lives of honesty and self-reliance, and currently has an enrollment of 520 others, plus 151 girls, who are being taught not only academic subjects but useful trades as well.

In Seoul recently I heard from Kwon and others the striking story of his school's genesis. In the beginning, Kwon told me, he had nothing like this in mind: "I just knew I had to do something to help these boys to some sort of better life."

But how, and what? His first problem was to get close enough to convince the urchins, understandably skittish of anyone in police uniform, that he had no ulterior designs. His initial approaches only sent them scurrying.

Then one day he brought out a blackboard, set it up on the street, began chalking on it simple words and figures. Curious, a few beggar boys drifted near, carefully standing out of reach. Without turning from the board, Kwon began telling stories of Korean heroes of the war. When the boys ventured closer, he asked them what the words on the board meant. They shrugged; obviously none could read.

"Wouldn't you like to learn to read and write—maybe learn a trade, so you can get money without begging or stealing?" he asked. A few nodded tentatively, and on impulse he said, "Meet me tonight in the ruins of the Central Post Office building."

Seven showed up that evening. Kwon built a fire in the ruins, put his blackboard in place. The first evening's lessons were a judicious mixture of ABC's and hair-raising war tales. During the next few days word spread, and soon the crude "schoolhouse" was overflowing with some 60 boys.

Kwon showed them how to make desks out of old crates, seats from discarded gasoline tins, walls for sleeping rooms from tumbled bricks. From his own small salary he purchased other needed supplies.

**N**IGHT after night, Kwon hammered into his boys the principle that anything in life worth having is worth working and paying for—and much more fun than begging or stealing. To instill industry in them, he scrounged wood for making shoeshine boxes, provided them with the finished product on credit, let them pay off the debt from their earnings. Gradually the furtive look on their faces disappeared, was replaced by one of pride and eager confidence in themselves.

To round up teachers for his rapidly growing student body—130 by the end of the first year—Kwon went to Seoul's colleges, selling his project by the compelling argument, "If foreigners give themselves to help us, we Koreans can't do less!"

In its early days Kwon's school was a wobbly experiment, and often on the move. The post office ruins were quickly outgrown and it became a

common sight in Seoul to see Kwon, tagged by his troop of urchins, lugging their conglomerate furnishings through the streets at night, on their way to more commodious quarters.

Finally, after two years of itineracy, the school was settled at its present site on Nam San (South Mountain), a battle-scarred hill overlooking Seoul's center. Kwon and his boys cleaned away the debris, obtained some old army tents, sewed them up, built wood supports from old packing cases, and moved in. By the third year, Kwon had more than 400 youngsters on his hands.

**T**HE school became limitedly coeducational shortly after Kwon's marriage to a lovely Seoul girl, who convinced him that orphan girls could be brought from the streets and saved from eventual prostitution by teaching them sewing and tailoring. She volunteered to do the recruiting and teaching, today heads a staff of seven women teachers.

Kwon's superiors on the National Police force, who at first held a dim view of his extracurricular activity, dropped around to see what he was doing nights, promptly promoted him to sergeant, officially assigned him to direct and develop the school, with no other duties.

Help came, too, from higher quarters. President Syngman Rhee, impressed by reports of the effect the school was having on delinquency, ordered a quonset hut built to serve as sleeping quarters for homeless students. The Ministry of Social Affairs contributed a regular ration of rice to help feed the "boarders." The Metropolitan Police Hospital made medical care available for youngsters in whom long exposure and malnutrition had induced TB and other diseases.

American GIs, hearing about the school, volunteered to help with recreational programs, and with organizing Boy Scout troops. Today there are four active Scout troops, with 100 members each and their own brass band. Also, the school's alumni who have made good in factory, farm and commerce return to help new students, their own achievements a beacon of hope to youngsters just beginning their upward struggle.

Discipline is only a minor difficulty. In the beginning, when a boy was caught in some relapse from the school's ideals, Kwon firmly demanded an open confession, marched him off to make restitution. Today the boys themselves take care of any recreants among them. No school on earth has a prouder *esprit de corps*. The students elect their own leaders, make and enforce rules for all. The fact that their

(Continued on page 61)

### WHAT DO YOU THINK?

*Do you think we Protestants spend too much time talking about what we are against, not enough time talking about what we are for? Would you like an opportunity to state what, in your estimation, Protestants are (or ought to be) for? Picking up where this frankly provocative, "thought-starting" article leaves off, say what you think in not more than two typewritten pages (600 words) on the theme, "Here is the 'Pro' in Protestant!" We'll base an article on what we consider to be the best of these, and pay \$10 to each person whose comments are quoted. Decisions of the editors are, of course, final. Address your entry to CHRISTIAN HERALD, Editorial Desk B, 27 East 39th St., New York 16, N. Y., and be sure that it is postmarked by April 25, 1958. No entries will be returned, nor can we enter into any correspondence regarding them.*

## Where is the "PRO" in Protestant?

**If this challenge raises your hackles—good! And before they subside, jot down your own positive credo of Protestant action**

**W**E had better face it. Either we Protestants must begin bearing down hard on the *pro* in the name we wear, instead of on the *protest*, or there will not be any special reason for our survival.

It may of course be pointed out that *protest* is actually a positive and not a negative word. If you go to the dictionary you find that it means "to testify for," or "to be a witness for." But most people don't look at the dictionary for their definitions, particularly on this one. They look at Protestants. And they are led to believe that Protestants can generate a head of steam only when they are disgruntled, unhappy or threatened.

On the defensive, Protestants are amazingly vigorous and vocal. On the offensive, they are as amazingly inert and silent. Let someone in Washington or Rome suggest an ambassador to the Vatican, or let Chicagoans push the film "Martin Luther" off television screens, and Protestants muster their might in minutes. But they are as invisible in times of religious peace as they are invincible in times of religious conflict.

It is easy to be a protester, in the everyday application of the word. It requires principally a volatile indignation and very little originality. It is easy (and of course necessary at times) to bat down positive suggestions with an "I'm ag'in it!" But it's time for Protestants to lay down the bat for a while and limber up their pitching arms.

Not only will the Kingdom of God never be constructed

(and notice the relationship to the word "constructive") out of the holes we tear in other faiths, but we have the wry habit of endangering such construction as we have already managed by turning our guns on each other. We Protestants historically have protested ourselves to pieces. We know what (and whom, for that matter) we're against. We know it with fierce certainty. Our against-ness has ranged the gamut from individual communion cups (or a common cup) to the other fellow's definition of the Greek word *baptizo*. And the end is not yet.

Of course, we have one common denominator. We can express it as laconically as Cal Coolidge did; we can wrap one neat blanket around our religious beliefs and say we're "against sin." Having said that, most of us feel that we have fulfilled our responsibility as Christians—unless we feel the compulsion to make clear also, as do so many of our number, that we are also "against Catholicism."

But don't ask a Protestant what he is *for*. You would only embarrass him.

He may say off the cuff that he is for the Bible. But instead of ordering his life by its teachings, he customarily uses it to reveal the shortcomings of others. The Bible becomes an instrument of protest. The sermon he most enjoys hearing is the one with the subject, "Why I Am Not a \_\_\_\_\_," with whatever he is not filled in, and documented chapter and verse.

He may say that he is for (Continued on the next page)

righteousness. But his sense of righteousness seldom bursts into flame until it is outraged by wrongdoing. He is likely to be for a particular church because he is against some other church.

We Protestants have—perhaps inescapably by our very philosophy and certainly by our “unprotesting” acceptance of the name that has been pinned upon us—divided the Christian world into two major groups: Catholics and non-Catholics. It is not especially flattering to go around wearing no better name than “not-Catholic,” which is just about what “Protestant” has come to mean. It is cause for chagrin to be pushed to the necessity of wondering why we don’t engage in a more positive program of our own. Is our role in the Kingdom always to be that of the attorney who leaps to his feet to shout, “I object!”?

Why must we wait until the Roman Catholic hierarchy or a Rabbinical Council or some other group raises is-

ssues, in order to discover some manner by which we may express our energy and faith? Why not positive issues of our own, with our spontaneously united force directed into those issues?

What, in other words, can and must we be *for*, wholeheartedly, unitedly, passionately?

**C**ANNOT we hold up a bold vision of action and Christian adventure? Can we not write before our young people in shining letters the high challenge, “Be ye also *doers* of the word?” Must we everlastingly and insipidly phrase it, “Be ye the not-doers of evil?” Must we *back* our converts into heaven?

Can we not assure America and the world that a living faith is more than a protest? Can we not say, “Dynamic, positive faith in action is the most powerful rebuke to sin there is?”

Can we not tell our people, “You are not here to condemn, but to demonstrate. You are more than a protester.

You are a builder, a believer, a witness, a working example of what a man or woman can be who takes on the immensely active job described by Scripture as ‘laborers together with God.’”

Of course, there are and must be elements of against-ness in our faith. But they are not the foremost elements. We dare not resign the initiative, nor move only in counter-moves, nor speak only in rebuttal. That way lies extinction.

Perhaps the big word for us is not “Protestant” at all. Perhaps it is simply, “Christian”—a word that seems to have enjoyed remarkable disuse by both “Protestants” and “Roman Catholics.”

But if we insist on calling ourselves Protestant Christians, let’s minimize the “protest” and maximize the “pro.” Let’s make sure that we and our children know what we do believe as well as what we don’t believe. Let’s, in our minds and actions, at least, spell it PROtestant!

THE END

## When Easter Comes to Your House

By RAYMOND A. McCONNELL

**F**OUR of my grandchildren, ages 7 to 15, recently had their first experience with death. Their mother’s father, greatly loved by all of them, died suddenly. They had seen him the day before, sharing their happiness. Then they saw him lifeless and unresponding. Somehow they had to get through those days of sorrow as best they could, with such help as parents and friends could give. What help *can* we give?

As a pastor for 40 years, I am convinced that our teaching in church and Sunday school does not do what we hope it will. It does not get away from the essentially abstract image and teaching of Jesus’ death and resurrection. Perhaps it is too much to expect the Sunday school to get through to a child. Perhaps mothers and fathers more than anyone else must teach life’s ultimate lessons. But how will they teach? That is a question which has been asked me many times over the years. I haven’t found all the answers, but I have found a few.

First, don’t take very young children, say under 5, to funerals. They cannot comprehend the meaning of death, nor share except in nervous fear in the sorrow. If they are old enough to remember, let them remember the actions, smile and voice of the living.

Second, don’t burden the child with your own tears, grief and unusual be-

havior. A child can easily feel somehow to blame.

Third, don’t try while you are depressed to talk much about death. Words are always inadequate at such times, even for adults, and for the child they can be confusing and harmful.

What we *can* do when death comes home, is to live out our own faith in the love of God.

We can and should be serene in the presence of the children. Children have a kind of sixth sense of perception. They know when their parents are troubled, sad, angry, worried or hurt. But fortunately happiness is not dependent on the absence of sorrow or troubles, and we can smile through our tears. I think that such a smile is the most beautiful achievement of the human heart and spirit; a child can feel secure when Mother smiles.

We can act natural without whispering or shutting off talk of the dead. Mystery can easily arouse fear.

We can, as parents, take *time*. Understanding and acceptance of death can’t be hurried. Live with your children a day at a time, serene, smiling, communicative, and let time do its blessed work. It is amazing how, as the days pass, so passes the pain and even the loneliness. Life for most of us fortunately is so ordered that work must go on; the day’s duties make

their demands, supply new calls on the emotions and enable us gradually to live at peace in our own hearts.

Christmas is a most beautiful day and season for children. A Child was born, angels sang, wise men brought gifts, a star shone in the sky. The birth of every child brings Christmas to any home, to every mother and father, brother and sister. And yet Good Friday and Easter are such a short time away. The ointment for the burial is among the gifts at every cradle. Life and death are both gifts of the Eternal Father, whose every gift is a love gift.

**A**S Easter draws near, and at last arrives, in a year when death has come in any home, mothers and fathers can teach their children life’s most wonderful lesson. It will be taught in fragments, day by day, in smiles that wipe away tears and fears, in courage and faith as the bright or dark days come and go, in sharing peace and happiness. Only in the security, faith and peace in the hearts of mother and father, does a child read with unconscious understanding the lessons of life and death, and learn that there is a “love that wilt not let me go.”

Easter begins long before Easter, and it lasts forever. Blessed are the children whose parents have given them the joy of Easter and taken from them the fear of death.

THE END

CHRISTIAN HERALD



# NORTH CAROLINA

*Land of mountains, plains and shore, of doughty  
patriots and their hardy descendants, of revivals,  
air successes, battlefields and pine-forest vespers*

**R**ELIGION IS as indigenous as it is independent in North Carolina, which virtually becomes Southern Christendom's capital in summer when many denominations have their mountain retreat assemblies in session. These scenic meccas draw 150,000 faithful and seeking Christians from a wide expanse of the nation into a tiny territory of man-made lakes in the Blue Ridge Mountains.

It is from his rustic early-American eagle's aerie atop a steep mountain in the shadow of Mount Mitchell at one of these assembly grounds, Montreat, that the Rev. Dr. William Franklin Graham, beloved as "Billy" by many millions, goes forth to carry the Gospel message to the world.

This stalwart Baptist son of an ancient Carolina clan of Presbyterians, the first and only man ever to preach personally to 28,000,000 on all the continents, represents the epitome of evangelistic fervor characteristic of Carolinians since the faith and fire of the ante-bellum Great Revival swept the state from mountains to the sea.

Dr. Graham promises to prove that a prophet has honor in his own home town by holding a great Carolinas-wide crusade next September in Charlotte, where he was born and reared and where his father still conducts the family dairy farm.

In the little wildwood churches of the western hills or the eastern coastal plains, in the Gothic cathedral-churches of her cities and in the towering chapels of her Christian colleges, Carolina citizens worship in many modes and manners, according to the dictates of their consciences.

It was into such a milieu that many denominations chose to concentrate their summer religious assemblies, 15 in the Blue Ridge range, one in the Great Smokies to the westward, one in the middle Piedmont Plateau and two on the Atlantic Coast. Their conference properties are valued at considerably above \$25,000,000.

*(Continued on the next page)*

*Hatteras Light, tallest in the U.S., keeps its lonely vigil.*

**Arden**—Lutheridge, Lutheran Church Assembly.

**Asheville**—Biltmore House, set in 17-acre gardens has magnificent art collection, pure-bred dairy farm. Biltmore Industries shows hand processing of wool. Craftsman's Fair of the Southern Highlands held in July. Chimney Rock. At Stuart Ney Silver Shop visitors may watch dogwood jewelry being made. Craggy Gardens is 600-acre natural rhododendron garden.

**Bakersville**—Roan Mountain, famous for rhododendron gardens 6,313 feet high, in bloom in June.

**Bath**—Marsh House built 1730, Bonner House 1743, Williams House 1748, St. Thomas Church 1734, oldest in state.

**Blowing Rock**—unusual rock formation with panoramic view.

**Boone**—Three Forks Baptist Church, Daniel Boone's church.

"Horn in the West" musical drama of struggle for freedom.

**Brevard**—summer resort in "the land of waterfalls." Brevard Music Festival held in August at Transylvania Music Camp.

**Chapel Hill**—Morehead Planetarium, only one in the South, on campus of North Carolina University, oldest state college.

**Charlotte**—Mint Museum of Art. Coliseum, with "world's largest" dome, will house Graham Crusade.

**Cherokee**—headquarters of Cherokee Indian Reservation on edge of Great Smoky Mts. National Park. Indian School, shops of native crafts, Qualla Co-operative. Oconaluftee Indian Village recreates Indian village of 200 years ago. "Unto These Hills," historical drama of the Cherokee Indian, performed in outdoor theater June to September. Cherokee Fair held late in September features handicrafts, agriculture, tribal dances.

**Edenton**—St. Paul's Church (Episcopal) built 1736.

**Elizabeth City**—Old Shiloh Baptist Church, Hall Creek Church, "Bayside," a colonial home. Views of the Great Dismal Swamp.

**Fayetteville**—First Presbyterian Church is classic colonial, has crystal chandeliers, hand-wrought iron locks and hardware, hand carving on galleries. Fort Bragg and Pope Air Force Base.

**Flat Rock**—Bon Clarken, grounds of Associate Reformed Presbyterian Church, Kanuga Lake, Protestant Episcopal assembly.

**Fletcher**—Calvary Church (Episcopal) (1859) is interesting for markers erected to memory of southern poets and musicians.

**Greensboro**—Guildford Courthouse National Military Park is Civil War battleground.

**Hatteras**—Cape Hatteras Lighthouse is tallest in U.S.

**Hendersonville**—popular mountain resort. Apple Harvest Festival held in September. Jump-off Rock on Jump-off Mountain.

**Highlands**—Blue Ridge Mountains resort. Bridal Veil Falls.

**High Point**—Springfield Quaker Meeting House.

**Kill Devil Hills**—Wright Brothers National Memorial.

**Linville**—Linville Caverns, where deserters hid during Civil War. Grandfather Mountain is named for a profile on a ledge.

**Manteo**—Fort Raleigh National Historic Site has restored fort and museum on the site of first English colony. "The Lost Colony" historical drama. Elizabethan Garden.

**Moore's Creek National Military Park**—site of Revolutionary War battles.

**Murphy**—Fields of the Wood, Ten Commandments in stone. John C. Campbell Folk School for adults teaches crafts.

**New Bern**—First Presbyterian Church built 1822 from Christopher Wren design, used as hospital during Civil War. Christ Church (Episcopal) has silver communion service, Bible and prayer book presented by King George II. Restored Tryon Palace, once colonial capitol and home of royal governor.

**Orton**—Orton Plantation has beautiful 18th-century mansion open to visitors year around. Formal gardens famous for azaleas and moss-hung trees are best from December to April. Clarendon Plantation. Ruins of St. Philips Church.

**Raleigh**—State capitol is dignified and imposing classical granite structure. Hall of History, state historical museum. Nuclear Reactor Building on State College campus is devoted exclusively to peacetime development of the atom. Andrew Johnson's Birthplace. North Carolina Art Museum.

**Salisbury**—Old Organ Church (Lutheran) founded 1791 has handmade organ, first in the state. Thyatira Church (Presbyterian) founded 1753 is restored, has slave gallery.

**Wilmington**—Azalea Festival held in late March or April. St. James Church (Episcopal) built 1839 has beautiful wood carvings. Airlie Azalea Gardens.

**Waynesville**—Lake Junaluska, Methodist summer assembly.

**Winston-Salem**—restoration of old Salem. Home Moravian Church always open to visitors. Salem Tavern was famous inn. Wachovia Museum houses local antiques, Vogler House.



# NORTH CAROLINA

Nine major denominations—Methodist, Presbyterian, Southern Baptist, Free Will Baptist, Associate Reformed Presbyterian, Lutheran, Episcopal, Disciples of Christ and Church of God—operate assemblies. Moravians have purchased land in mountainous Wilkes County for a camp near Moravian Falls, where their forebears encamped nearly 200 years ago. Some assemblies are interdenominational and are used by several groups, as is the case of the Blue Ridge Assembly at Black Mountain, operated by the Y.M.C.A.

Oldest of the assemblies is Montreat, built by Presbyterians in 1897 and now expanded into a two-million-dollar assembly area, the only one operated on a year-around basis with a college in residence in winter. Montreat and Lake Junaluska—the Methodist assembly near Waynesville—each has seasonal attendance of 40,000.

**RIDGECREST** Baptist Assembly near Black Mountain has the broadest scope geographically, with its 25,000 persons coming from 20 states. Kanuga, near Hendersonville, is operated by the Episcopal dioceses of North Carolina; Bonclarken at Flat Rock is operated by the Associate Reformed Presbyterian Church; Lutheridge near Arden is operated by the Lutheran synods of the Carolinas, Georgia and Alabama. There are a dozen smaller camps. At Fields of the Wood, Church of God assembly area, they have written the Ten Commandments into a hillside with stone letters five feet high.

With a population of approximately 4,500,000, North Carolina has nearly 3,000,000 churchmembers, just above the national ratio (62 per cent of U.S. population are churchmembers).

The state's ecclesiastical history parallels her civil history



For information about places to stay and things to see and do in North Carolina, write Dept. of Conservation and Development, Raleigh, N. C.

in color, character and courage. Founders of her churches were heroes worthy of remembered glory along with the patriot Presbyterian preacher and elders who signed the famed Mecklenburg Declaration of Independence on May 20, 1775 (more than a year before Jefferson's immortal document) and the citizen soldiers who successfully scaled Kings Mountain on October 7, 1780, marking the turning point of the Revolution.

"The first voice publicly raised in America to dissolve all connections with Great Britain came from the Scotch-Irish Presbyterians," wrote historian Bancroft, referring to the Declaration, drawn up in a Presbyterian institution at Charlotte, Queens Museum, now Queens College. The historic signers were a Presbyterian minister, Rev. Hezekiah J. Balch, nine ruling elders and other persons connected with the seven Presbyterian congregations in Mecklenburg County.

But let's go back a little farther. In 1585 Richard Grenville left 108 men on Roanoke Island to build Fort Raleigh, the first English colony in America. Two years later the new colony sent by Sir Walter Raleigh reached the island, on July 22. The baptism of

Manteo on August 13 of that year was the first baptismal ceremony by English-speaking people in the New World. On August 18 Virginia Dare was born, first child of English parents to be born in America. The year little Virginia would have been 4, Governor John White returned from England to find the settlers gone.

To this day, the lost colony remains a mystery. These exciting days of history are caught in the Paul Green drama performed in an outdoor theater at Manteo every evening in the summer. As the performance closes you are brought back to the present by the shaft of light illuminating the Wright Brothers Memorial, for it was at Kitty Hawk in these same sand hills that the Wright brothers successfully flew their airplane, 316 years later.

**T**HE first Christian minister in North Carolina was William Edmundson, a Quaker who came from England in 1672. George Fox, founder of the Society of Friends, visited the colony later the same year. In 1694, Quaker John Archdale became governor and the Friends reached their zenith in power.

Carolina Colony, part of an original

land grant from King Charles II and named for him (Latin: *Carolus*), had its first constitution written by philosopher John Locke, who provided in broadest terms for liberty of conscience. Earliest settlers, contrary to popular legend, came in the main for economic reasons rather than to escape religious persecution. Fertile soil and rich timber resources (tar, pitch and turpentine) along rivers affording easy transport and an equable climate formed a natural lure for adventurous men and hardy women.

In the beginning there was not complete religious freedom, because for three-quarters of a century the populace chafed under petty restrictions and taxations of an established church, which offered religious toleration but not true religious freedom. Religious tolerance was offered by the Lords Proprietors as an inducement for settlement, though they recognized the Anglican Church as the legal church.

The first Anglican clergyman, Rev. Daniel Brett, sent by the Church of England, arrived in 1700. Four years later the General Assembly enacted a law disenfranchising all Dissenters. Dissenters were taxed to support the

(Continued on page 32)



# Resurrection

*Pale rift of light, whose fingers weave the silver mist  
Of dawn, and with slow prying movement, lift  
The cover of the night, that earth and sun  
May keep their daily tryst, why haste you so this morn  
To shine upon the sealèd sepulchre, where Jesus, shorn  
Of all earth's splendor, lies? Why mock you so  
His mourners, with the beauteous flaming skies  
You flaunt so boldly in their saddened eyes?*

*I see brave Mary Magdelene setting forth  
Before the purple wings of night are spent,  
A woman's faith within a trusting heart, content  
She hath no part to play in Caesar's world,  
Where harsh and bloody men hold sway. She clasps  
A box of spices old and rare beneath her trembling arm,  
From which to pour sweet ointments on her Lord, perform  
One last and sacred rite within the tomb.*

*She had not known how heavy was the stone,  
How deep the well of hate of Pilate and his crew,  
Who, having slain her Lord, had kept a sullen watch  
Before the door, lest "that deceiver's" friends  
Should steal His body while the soldiers slept,  
And claim that He had risen as He said He'd do.  
She came to serve Him, but He was not there.  
The sentinel had fled. The entrance to the tomb*

*Gaped wide. The mighty stone which Pilate's men  
Had thought too heavy to be rolled away  
Was merely brushed aside, and lay, a futile thing  
Upon the ground. Then Mary, stooping low,  
Beheld the cloth that had been bound about His head,  
Not with the linen garments He had worn,  
But separate and apart, as if He had  
Awaked from sleep, and laid it gently down.*

*No dear familiar form was there within,  
To share the silence of that lonely tomb,  
That in the glaring light of day appeared  
So strangely new, so skilfully hewn, from bare  
And solid rock. Mutely she crept without, to seek  
The flowers, the trees, a word that might unlock  
The unshed tears, the bitter pain of heart,  
Explain the mystery of the absence of her Lord.*

*She walked, head bent, among the tender grass,  
Nor felt the dew upon her sandaled feet,  
Until she heard the song of birds, so clear and sweet—  
Rising triumphant in the morning air—  
It filled the vast blue dome of heav'n  
With one great chorus of thanksgiving.  
She stopped, amazed, to hear such unashamed joy,  
When pain and death were 'round her everywhere.*

*Yet note on note the golden sounds poured forth,  
As Someone trod the graveled path ahead.  
"Christ is ris'n, Christ is risen from the dead."  
Affrighted, Mary turned about, and saw  
With quickened sight, how straight, how free  
The olive and the cypress trees stood out;  
How green the April leaves upon the bough.  
The quiet singing of the wind bestirred*

*The poppies on their slender stems to sway  
In untaught rhythm, "Christ is risen,  
Christ is ris'n, Christ the Lord is ris'n today."  
The Stranger came along the path, and stopped  
Beside the ancient tree where Mary hid,  
The flowers, a bright-hued rainbow at His back,  
The sun a shining crown upon His head,  
His radiant robe a pure and holy flame.*

*He spoke her name, and at His voice her heart  
Threw off its leaden yoke, and did rejoice  
In tend'rest song, that light and swift  
As arrow upward sped, until it touched the harps of heav'n  
And shed its cadenced notes upon the angel throng.  
So through two thousand years her song doth lead  
The way from low to higher spheres: "Alleluia,  
Christ is ris'n, Christ the Lord is ris'n indeed."*

*Bright Rose of Sharon, Fairest Flower of Galilee,  
Who trod the dusty ways of Palestine  
That He might make men free from pain and death,  
Might quench their thirsting souls on wine  
That gives immortal life to mortal breath,  
And feed their hung'ring hearts on meat that satisfies,  
Tread Thou once more the dusty ways of earth,  
Give sight to blinded eyes, to unawakened souls new birth.*

*Put on once more Thy robe of radiant light,  
And with the jewelled sceptre of Thy Truth,  
Smite Thou the darkened caverns of the mind—  
Those vast and unexplored depths, where lurk  
Such strange and shadowy forms that bind, and keep  
Men shackled to their masters, hate and fear.  
Bend Thou our stubborn knee of pride,  
And cast the ego to the flame,*

*That from the charred ashes of the self  
Naught shall remain. Then from the fallowed field  
The flowers of Spirit shall appear,  
Pale flowers, that God hath etched upon the mind  
Of man, and fragile as an early dawn,  
Until the Lord doth pour His mighty strength  
Into their wav'ring cups, and they take on  
The attributes of God, Himself, become*

*The holy flowers of Wisdom, Truth, and Love,  
Opening their petals to the Christ within,  
And sending forth so rich a fragrance through  
The earth, that heav'n bends down to drink it in,  
And mirrors back that Inner Light Divine  
As star flowers breaking through the dusky night.  
Each star doth shine, a pure and flawless gem  
Within the Galaxy that forms God's diadem.*

MILDRED Z. EVES



# Easter Parade

By ELLWOOD C. NANCE

**T**he birth, ministry, crucifixion and resurrection of Christ, and the regeneration and eternal life of His faithful followers compose the central doctrines of the New Testament. Evangelical Christianity and the Christian Church are founded on faith in these tenets which are validated by inspired Scriptures and the experience of individual Christians, and foretold and supported by Old Testament prophets.

The Easter message is threefold. It deals with confirmed facts of the past; with Christian experience as up-to-date as this very moment; and with the present and future of the individual and civilization.

Christians throughout the world find in the Easter message the answer to the universal question broached by Job in ancient times, "If a man die, shall he live again?" and the question posed by the rich young ruler, "Good Master, what shall I do that I may inherit eternal life?"

Job found the answer to his question:

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27)

Job was not alone among Old Testament prophets who believed in life after death. The psalmist David declared:

God will redeem my soul from the power of the grave; for he shall re-

ceive me . . . shalt quicken me again, and shalt bring me up again from the depths of the earth. (Psalm 49:15; 71:20)

Hosea was inspired by God to say to the people of his day:

I will ransom them from the power of the grave; I will redeem them from death. . . O grave, I will be thy destruction. (Hosea 13:14)

Christ, Himself, foretold His approaching betrayal and death on the cross, and His resurrection.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. . . But after I am risen again, I will go before you into Galilee. (Matthew 16:21; 26:32)

Three days after the crucifixion of Christ, on the first Easter morning, "at the rising of the sun," an angel stood by the empty tomb of Christ and said to Mary Magdalene, and to Mary, the mother of James, who had come with spices to anoint Christ's body: "Ye seek Jesus of Nazareth, which was crucified: He is risen." (Mark 16:6)

After His resurrection Jesus appeared at least 12 different times, before more than 500 people, including His disciples, and once to Paul at his conversion on the road to Damascus.

After the ascension of Christ and the founding of the first Christian Church, we read that "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them" (Continued on page 60)

Established (Anglican) Church and dissenting clergymen could not legally perform marriages or conduct funerals. Indicative of the free-wheeling spirit of the pioneers was the fact that many dissenting clergymen continued to conduct these rites in defiance of Royal Governor and Bishop of London alike.

Severe laws upholding the Established Church were enforced laxly or not at all. Many Anglicans were themselves lukewarm to the Establishment in some respects and passed Vestry Acts in the General Assembly that were unacceptable to the Crown. Many of them desired greater local autonomy, including the right to call their own clergy instead of enduring endless waits for the Bishop of London to send out his emissary-missionaries. But Anglicans in North Carolina, like Puritans in New England, brought with them the concept of a state church and desire for privileged legal status.

Quakers were at first the most numerous Dissenters but they soon were overtaken by Presbyterians and many of the former moved to Indiana and the Northwest. Dissenting groups rapidly increased by immigration and conversion.

George Whitefield, most phenomenal revivalist of evangelical Protestantism, toured Carolina in 1740 at the direction of his friends, John and Charles Wesley, preparing the way for the planting of Methodism. In 1770 Germans from Pennsylvania founded Lutheran and Reformed churches, principally along both sides of the Yadkin River.

Presbyterians were almost as influential in the colony as Anglicans and provided much political and educational leadership. Four strains of Presbyterians—French Huguenots, English Puritans, Scotch-Irish and Scots—settled different sections of the state. The first Presbyterian church was probably Black River Church at Ivanhoe in Wilmington Presbytery. There were 30 churches by the time of the Revolution.

The first Baptist church was organized at Shiloh in 1727, and by 1754 there were 16. Baptists numbered 40,000 by 1772.

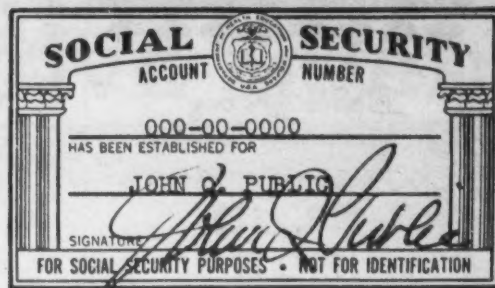
It is an irony of history that many leaders of the Revolution were Anglicans and many Royalist-Tories were Dissenters. Some newly arrived Scottish Presbyterians supported England throughout the war. Most of the Anglican clergy supported England, so when the Constitutional Convention in 1776 overthrew the Establishment, the Anglican Church was stigmatized by name and origin. The Episcopal (Continued on page 56)

**TEXT: Jesus Christ our Lord . . . declared to be the Son of God . . . by the resurrection from the dead.—Romans 1:3,4**



# YOU and SOCIAL SECURITY

By ALLAN J. PARKER



*It's not charity! You are taxed  
for it; it's legally yours. Here  
are some of the facts and figures  
for you and your church*

**P**ROBABLY no law that Congress has passed affects more people than the Social Security Act. But do you know what benefits you will receive from Social Security, when you will receive them and who qualifies for benefits? And do you know what the Social Security laws mean to you as a vestryman, trustee or Christian layman?

Let's brush up on this subject which can be vitally important to you.

Social Security, or Old Age, Disability, and Survivors' Insurance benefits, are, as the name implies, a form of insurance to provide a minimum base of financial security for you in your old age or for your family in the event of your untimely death. Social Security benefits are not a dole, not charity, but a legal right; they may, if necessary, be collected by suit against the United States.

The "premiums" for this "insurance" protection, as you have been aware, are paid by Social Security taxes of 2½% deducted from your wages up to \$4,200 a year, or 3½% of your net earnings if you are self employed, again up to \$4,200 a year. Your employer contributes another 2½%, figured on the same basis. However, the insurance analogy cannot be carried too far. This is a form of "insurance" without cash values; it cannot be borrowed against, and, above all, cannot be dropped. Your "contributions" for Social Security protection are no more voluntary on your part than the payment of your income tax.

So much for what you pay. As for the benefits under the Social Security law, they are numerous and varied and can only be sketched here.

The primary benefit is the *Old Age* or Retirement benefit which is paid to a worker who reaches the age of 65 (62 if a woman, under certain circumstances).

The amount of your primary insurance benefit depends in general upon the amount of earnings upon which you have paid Social Security taxes. However, the law permits you (and generally it's to your advantage) to eliminate years prior to 1951 from the average, as wages have in general been higher since that time.

Earnings in excess of \$3,600 a year prior to 1955 and in excess of \$4,200 a year thereafter (upon which no taxes were paid) are disregarded for the purpose of this total. Self-employment income in any amount counts only for years after 1950.

In order to increase your average wage you may drop out up to five years in which your earnings were low or in which you had no earnings at all. Periods of total disability (and hence no wages) may also be disregarded in figuring the average monthly wage under certain circumstances. Suppose your average wage turns out to be \$350 per month, or the maximum. Your benefit is then computed in a manner designed to benefit low-income workers: 55% of the first \$110 plus 20% of the balance up to \$350 for a total primary insurance amount of \$108.50 monthly.

Your wife may also be entitled to a *wife's* benefit, equal to one-half of your primary insurance amount if she is over 65 (or 62 as noted later) or to certain benefits if she is under 65 and has in her care a dependent child (under 18 or a totally disabled child over 18). The maximum benefits payable to the married couple (assuming no dependent children under 18 or disabled) would be \$162.80.

**U**NDER recent amendments to the law, if a worker proves that he is totally and permanently disabled and otherwise qualifies, a disability benefit equal to his primary old age benefit may be drawn at the age of 50, rather than 65, in the full amount that would have been received at 65. And, to complete the picture, a dependent husband over 65 may be entitled to a benefit based on his wife's earnings.

If a wife has herself worked in covered employment, she may be able to compute her benefits on her own Social Security credits or her husband's, whichever are larger. Of course, she cannot receive both benefits. In the event of her husband's death or a divorce, a wife's benefit ceases. But when her husband dies, she may obtain a larger *widow's* benefit.

A woman may elect to

(Continued on next page)

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start receiving a wife's or worker's benefits at age 62 instead of waiting until 65, provided that she is otherwise eligible. However, if she elects to take the earlier old age benefit, it is actuarially reduced from what it would have been had she waited until age 65; once a woman accepts such a reduced benefit, it does not increase upon her reaching the age of 65.

The other principal class of benefits under the Social Security program are Survivors' benefits.

A widow's benefit amounting to three-quarters of her deceased husband's primary insurance benefit, but with a maximum \$81.40, is paid at age 62 (not 65) to a widow who had been married to her husband at the time of his death. If a widow remarries, she loses her benefits based on her former husband's earnings. A widower dependent on his deceased wife is entitled to a similar benefit. A widow or widower is also primarily entitled to a non-recurring lump-sum death benefit of three times the deceased worker's primary monthly insurance amount, but not more than \$255.

The second type of survivor's benefit, a mother's benefit, also three-quarters of her deceased husband's primary insurance amount, is payable to a widowed mother, whether she is 62 or not, if she has in her care a dependent child under 18 of the deceased husband. A mother's benefit ceases on her remarriage or when the last child reaches the age of 18, unless one or more of the children is previously totally and permanently disabled. However, if the widowed mother still has not remarried by the time she reaches the age of 62, she may then qualify for a widow's benefit and come back on the Social Security rolls.

A child's monthly benefit is also three-quarters of the primary insurance amount of his deceased or retired father, if there is only one child. If there is more than one child under 18 (or a disabled child of any age) dependent upon his father at the time of his death, each child receives a monthly payment of one-half the father's primary insurance amount plus one-quarter in addition divided by the number of children. No matter how many children a deceased worker may have, the maximum family benefit that may be obtained on the basis of his earnings is \$200 per month. The minimum family benefit is \$45 per month.

A parent's benefit, also three-quarters of the deceased worker's primary insurance amount, may be payable if the deceased worker leaves no widow or dependent children and if all the following conditions are met: the parents must (1) be over 65; (2) have been receiving at least one-half of their support from the deceased worker at

the time of his death; (3) not have married since the worker's death.

If a worker has neither widow, dependent children, or dependent parents he may not designate any other beneficiary, and no amounts are payable to his estate. His taxes, in effect, have simply gone to help support the Social Security program for other people, except that if there is no widow or widower the lump-sum death benefit mentioned above is payable to the persons paying his burial expenses.

All workers' and survivors' benefits under the Social Security laws are free from all federal and state income taxes and federal and state estate taxes. They are also exempt from the claims of creditors of the deceased worker or of the beneficiary, unless the creditor is the United States of America.

However, Congress has imposed certain limitations and restrictions on these benefits, perhaps the most controversial being a determination that a retired worker or a survivor should not draw old-age benefits while he is still an active worker. Thus, the law provides that if a beneficiary under 72 has earnings in excess of a specified amount, deductions are made from the benefits payable to him.

**A** WORKER or survivor may earn from wages or self-employment, up to \$1,200 a year without losing any Social Security benefits whatever. After this point, additional earnings may cause him to lose monthly benefits. Where a worker works steadily and his earnings exceed \$2,080, he is entitled to receive nothing from Social Security that year. And where a worker's benefits are withheld for excess earnings, his wife's benefits are also withheld or eliminated. Widows who have been forced to leave dependent children in the care of others to take a full-time job, have been dismayed to find their Social Security benefits lost (but not their children's). Unearned income such as pensions, dividends or rents does not reduce your benefits, and after age 72 there is no longer a ceiling imposed on earnings. And no matter what total earnings may be for the year, no benefits are lost for any month a worker is not working.

Do you qualify for these benefits?

Qualification for the benefits enumerated above depends upon attaining "fully" or "currently insured" status. Without being too technical about it, "fully insured" means that a worker has been covered by Social Security for half of the time since 1951 or since he reached 21 to the date he dies, retires, or becomes disabled, with a minimum of 1½ years, or for any 10 years (not necessarily consecutive) during his life. Special provision is made for ministers and other groups newly covered under

the law. Thus for younger workers, a fully insured status under the law will present no particular problem. Incidentally, "fully insured" means only that a worker has been working in covered employment long enough to receive *some* benefits under the law. It does not mean he necessarily receives maximum benefits, which depend on his average earnings, not on how long he was covered.

"Currently insured status," providing for most survivor's benefits, is less difficult to obtain than fully insured status, and simply means that a worker has worked in covered employment or self-employment for not less than six calendar quarters during the thirteen-quarter period ending with the quarter in which he dies. It is of limited application as it is designed primarily to give Social Security protection to certain survivors of workers in the marginal employment class and newly covered employees.

Unless you are a physician (a group not yet covered under the law), a railroad worker, or a civil servant in certain categories (the last two groups having more or less similar plans outside the Social Security laws), or in some other special case, you are probably covered and have an account number. But when you change jobs, be sure that your new employer accurately copies your name and Social Security number on his records to avoid any mix-up on your retirement. Also it's desirable to check with your local Social Security District Office to see that you have an account and that your earnings are being properly credited to you.

When you reach 65, benefits are obtainable with a minimum of red tape—but the law is quite specific that you must *apply* for benefits. The Government cannot and does not hunt you up to pay you money.

With your application you must also prove you have attained retirement age. In the absence of a birth certificate, a church's baptismal or marriage record is often accepted. This points up the importance of keeping accurate records in your church of such vital statistics.

So much for your personal stake in Social Security. Your church also has a vital and generally unrealized stake, both as an employing organization and as a ministry to those who are in need.

Despite the widespread publicity which the Social Security laws have received, there are still thousands of dollars in benefits unclaimed each month because the potential recipients do not know that they are entitled to them. Ministers might mention Social Security protection for survivors in the course of visits to a bereaved family.

(Continued on page 43)

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# Daily Meditations

by HALFORD E. LUCCOCK

## Tuesday, April 1

READ JOHN 13:34, 35

SAMUEL JOHNSON once said of Joseph Addison's poetry, "He thinks justly but he thinks faintly." Carry that judgment over into religious life and see how closely—and disturbingly—it applies. So many people think "justly" and truly in their conception of the Gospel. They know what the Christian revelation is. But it is all so faint. It doesn't seem to stand out in their lives like a sign printed with large black letters. It doesn't seem to make much difference. They know the words, "Take up your cross and follow me." But it is faint.

*Help us, O God, to make our discipleship so clear that it is never in doubt. Amen.*

## Wednesday, April 2

READ MARK 15:48-52

*Master, go on, and I will follow thee, to the last gasp, with truth and loyalty.—SHAKESPEARE*

THIS WEEK we commemorate the last week of Jesus' life. In some ways the last week of our Lord in Jerusalem might be called the Days of the Disappearing Disciples. Think of how many people left Him! There were the crowds who welcomed Him on Palm Sunday. They had disappeared by Friday. Nicodemus and Joseph of Arimathea were friends of Jesus. They were not around when He went alone to the trial. Even the disciples had fled at Jesus' arrest.

Are we "disappearing disciples"?

*O Jesus, we have promised to serve Thee to the end. May we have the strength to fulfill that pledge. In His name, Amen.*

## Thursday, April 3

READ LUKE 22:19, 20

YESTERDAY, our theme for meditation was loyalty to Jesus through thick and thin. Carry that theme on for a day, this Thursday of Holy Week. We call this day Maundy Thursday. It is the night on which the Lord's supper was instituted. Here may we be reminded that the gift of God in Christ is not first something to be imitated, but something to be received, humbly, thankfully. Unless we first receive Christ into our hearts, our giving will be thin and unsustained. If we do not take from Him the cup of His love, we shall not of ourselves have much to pour out.

*May we so receive the gift of Christ, O*

*God, that we may truly feel that love so amazing, so divine, demands our souls, our lives, our all. Amen.*

## Friday, April 4

READ MATTHEW 27:35-37

TODAY, on Good Friday, along with many millions of people over the world, we think of the cross of Christ. The crucifixion is a revelation of God. On Calvary there was more than a martyrdom of a good man, earth's best man. There was more than the inspiration of a great example. The cross is a window through which we can see the truth behind it, "God was in Christ, reconciling the world to himself." (II Corinthians 5:19).

*Before the cross of Jesus, our lives are judged, O God. We thank Thee for the unspeakable gift of our Savior. May our lives show forth the love of Him who gave Himself for us. In Jesus' name, Amen.*

## Saturday, April 5

READ LUKE 23: 54, 55

*God expects from men that their Easter Devotions would in some measure come up to their Easter Dress.—ROBERT SOUTH*

IN BIG BLACK TYPE an advertisement of a big department store in an eastern city has been urging people, "Get fitted for Easter!" Then the advertisement goes on to say, "If you want to look your best on Easter, come in and be fitted for a suit or topcoat."

Easter is a time for new clothes. But let that plea, "Get fitted for Easter!" go far deeper than that. We "get fitted" for Easter in the fullest spiritual sense, by realizing anew the greatness of God's love, and the greatness of the gift of eternal life. May those thoughts in our hearts fit us to receive the joy of Easter.

*May we seek those things which are above, O God, and enjoy eternal life here and now. In Christ's name, Amen.*

## Sunday, April 6

READ MATTHEW 28:8-10

*The few little years we spend on earth are only the first scene in a divine drama that extends on into Eternity.—EDWIN MARKHAM*

THE JOYFUL WORD for Easter Day is "Hail!" which means "Good morning." It was the word of Jesus to His disciples the first Easter morning. Because of the resurrection it is morning, forever, the good

morning. The eternal hope makes every day a good morning, no matter what it brings, if it brings the presence of the risen Christ. For, as it has been truly and beautifully said, "This grave was the birthplace of the indestructible belief that death is vanquished and there is a life eternal."

*We thank Thee, our Father for all the high and radiant hope of life eternal which the Easter fact brings to us. May that hope glow in our hearts and lives. Amen.*

## Monday, April 7

READ LUKE 24:13-31

IN THE BEAUTIFUL STORY of the walk to Emmaus after the resurrection, a walk on which the risen Lord joined the two disciples, note one sentence which fits into our journeys of every sort every day. It is, "While they communed together and reasoned, Jesus Himself drew near."

Pray that that may happen every day. We spend a large part of our day talking and discussing, communing and reasoning. That is inevitable and right. How else could we do our work or live our lives fully? But let us include Jesus in our remembrance, and remember that beyond our thought is God's better thought.

*May we not get so far from Thy purposes, O God, that Jesus Himself may not draw near to us. For Jesus' sake, Amen.*

## Tuesday, April 8

READ LUKE 24:15-17

LET US think again, as yesterday, of the two disciples on their walk to Emmaus. Think of the question Jesus asked them as He joined them and entered their conversation. He asked a pointed question, "What manner of conversations are these that ye have one to another as ye walk?" In other words, "What were you talking about?"

Now just suppose Jesus asked us that question. Would it be embarrassing? We might have to answer, "Oh, we were talking about ourselves and how we might get ahead," or "We were asking, 'Who shall be greatest?'" Here is a goal for all of us, talk so that we would not be ashamed to tell Jesus what we talk about.

*May Jesus join us every day, O God, and lift our conversation up so that it may express His spirit. Amen.*

## Wednesday, April 9

READ PHILIPPIANS 3:20, 21

ONE of the most interesting places in

CHRISTIAN HERALD

America to visit is the museum at Plymouth, Massachusetts. Among the many relics of earlier days preserved there are many pieces brought over in the *Mayflower*. It stirs a mood of pathos, as well as admiration for their indomitable courage, to see these things which were brought from England. One thing is clear—the Pilgrims did not come over to Plymouth to “go native” in the wilderness. They were citizens of England and that high citizenship was never forgotten.

There is much temptation to us to “go native” in our surroundings, that is, “just do what everyone else does. Don’t bother about any peculiar standards.” But God said, “you are a peculiar people.”

Save us, O God, from losing through carelessness the definite Christian quality of our lives. Amen.

#### Thursday, April 10

READ I CORINTHIANS 4:9-13

CONSIDER this remark of Robert Louis Stevenson, “Give me the young man who has brains enough to be a fool.” On the face of this, that sounds foolish and can be very foolish. It doesn’t take much brains to be a fool in the sense frequently used. One kind of a fool is pictured in the words, “A fool and his money are soon parted.” The foolish person who ruins his life by dissipation is a sad sight.

Stevenson did not mean that kind of person. He meant a man who, for the sake of a great result, did things that selfish, conventional people call “foolish.” Such a person is a man who “throws his life away,” as they say, like a missionary who prefers spiritual integrity to wealth.

Help us, O God, to make the hard choices for service to others, rather than gain for self. Amen.

#### Friday, April 11

READ II PETER 3:17, 18

A RAILROAD in the East has petitioned the state to be allowed to eliminate “telltale” before bridges or tunnels. The “telltale” are strips of lightweight materials hanging over tracks to warn men riding on top of the cars of bridge or tunnel ahead.


In our lives, how much we need “telltale” to warn us of dangers to our character! We need reminders of dangerous temptations at hand. John Wesley’s mother gave to him a “telltale” about amusement. She said to avoid whatever dulled the edge of the appetite for spiritual things.

In the hour of trial, Jesus, plead for us. May we be alert to the danger of betraying Thee in our conduct. Amen.


#### Saturday, April 12

READ II TIMOTHY 4:6-8

IN A TRIBUTE to a woman, a friend wrote discerningly, “She kept her vision and tenacity of character. Her life was exhausting, but she stayed on the course and never lowered the flag.” Could a person win a finer tribute than that? How much greater an achievement in real living than any material success is the record, “She never lowered her flag.” That is the high tribute which, with God’s help, we



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may win, and deserve. That tribute is practically the same which Paul humbly claimed, as found in our Scripture reading for today.

*Grant, O God, that having enrolled as Thy disciples, we may keep the faith and finish the course. Amen.*

### **Sunday, April 13**

READ PROVERBS 22:1, MARK 8:34-37

WHAT ARE the things in life which represent to us the summit of success? A student of American life described recently what he said was the ambition of many suburbanites. They strive, he said, to be like the "upper-middle class." They are convinced that the proper mixture of golf, cocktail parties, membership in the right clubs, and the proper amount of expenditure, represent the last plateau to which they are striving. Do you have any "plateau" of life higher than that? In that connection, consider the question Jesus asks in our Scripture reference today.

*Grant, O God, that no distractions of material success and prestige may draw us away from seeking first the kingdom of God and His righteousness. Amen.*

### **Monday, April 14**

READ PROVERBS 22:6

A COMMON ASPECT of many novels of the present day is what is called the "disappearance of the hero." Many critics have called attention to this. Most of us have noticed there is rarely a character in modern novels to whom we can look up in admiration. Instead of the hero, we are shown the crook, the "heel," but rarely a character of high integrity.

This raises a question, a deep serious question: Has the world's great hero, the incomparable Christ, vanished from the lives of people? From the lives of growing youth? That brings the call to each of us to bear some share in the task of Christian education.

*We are told by Christ to teach all nations. Help us to find some part of the task of making Christ known and loved.*

### **Tuesday, April 15**

READ I JOHN 3:17-19

THERE ARE two common definitions of "sentimentalism." Let us look at one today and one tomorrow. Certainly we do not wish ours to be a merely sentimental Christianity.

"A sentimentalist is one who does not carry an idea to its logical conclusion," so runs one definition. A man who says he loves his wife but refuses to do anything to help her does not carry the idea of love out to its logical conclusion. In like manner, if we say we love Jesus Christ as Lord and Master, but do not carry the idea to its logical conclusion by serving the needs of people in His name, we are merely sentimental, and not genuine Christians.

*Forgive us, O God, for all our unfulfilled vows, and enable us to be followers of Christ not in word only but in deed. Amen.*

### **Wednesday, April 16**

READ I CORINTHIANS 4:19, 20

YESTERDAY we thought about a "sentimental" Christianity—mostly words and

feelings, few actual deeds. A second kind of sentimentality is demonstrated when a person proclaims ends without any provision by which the ends are to be achieved. A good illustration is the action of an Oxford college, over a hundred years ago, which voted to have the buildings lighted by gas, but refused to allow the "dirty" gas pipes to be installed. So we may be in favor of all the good results which Christianity can bring about, but unless we are willing to work for the things by which the results may be brought, we are not genuine.

*Grant, O God, that we may be followers of Christ, not in word only, but in power.*

### **Thursday, April 17**

READ LUKE 8:24, 25

JESUS is reported in the Gospels as saying to His disciples. "Oh, ye of little faith." They had faith enough to leave their occupations and homes and follow Him, didn't they? Wasn't that enough? Evidently not. Jesus asked for undivided allegiance. Half-and-half discipleship was not enough. Could Jesus call us "ye of little faith"? Consider these dangers mentioned in the *Evanston Report* of the World Council of Churches: "The dangers are complacency, lack of imagination and the dull sense of hopelessness that settles upon those of little faith."

Has this happened to us?

*We thank Thee, O God, that Thou hast called us out of our darkness into Thy marvelous light. Increase our faith in Thee.*

### **Friday, April 18**

READ LUKE 17:17, 18

AN ENGLISHMAN has written, after looking at many people rather carefully for many years, "Most people enjoy their pleasures without knowing it; they glide over them, and feed their minds on the miseries of life."

Does that describe us at all? Before we answer lightly, "Never touched me," let us ask ourselves if it isn't true that if we have an accident or misfortune, we think of it a long, long time, while if we have a piece of good fortune, we are glad for a time, but soon forget it. We ought not to "take things for granted but for gratitude."

*New every morning is Thy mercy and love which our waking proves. Grant, O God, that our praise and thanks may also be new every day. For Jesus' sake. Amen.*

### **Saturday, April 19**

READ ECCLESIASTES 12:13

THE CLOSING LINE of a college song is, "till the stock of the Puritans die." Think it over. It will be a sad and sorry day if the "stock of the Puritans" dies in the land where the Puritans were pioneers. Yet some observers fear that it is dying. One notable historian, Wallace Notestein, writes, "Today the Puritan stock is being outweighed by others, and Puritanism is becoming something for historians to examine and appraise."

The Puritans had their faults. Many were too strict, many were intolerant. But



there was a noble devotion to God, and a self-discipline that our nation desperately needs.

*Grant, O God, that we may give our strength and devotion to Thee, so that our nation may be God-fearing. Amen.*

#### Sunday, April 20

READ II CORINTHIANS 4:16-18

ABOUT 1570, an Italian painter copied a painting by a much greater Italian painter, Andrea Del Sarto, the now celebrated *Nativity*. A very old lady stopped beside the young artist and pointed to a figure in the foreground of the painting. "It is I," she said. It was Lucrecia, the widow of Del Sarto. A historian wrote of that incident, "She has outlived herself by 40 years."

It is a startling thought—outliving yourself! Yet it can happen in the sense that people do outlive their *best* selves. Thus Benedict Arnold outlived his best self, the patriotic, loyal soldier that he was in his youth. Many Christians have outlived their warm, devoted discipleship. All we can say of them is "They used to."

*May we daily renew our devotion to Thee and keep our discipleship true and strong. Amen.*

#### Monday, April 21

READ PHILIPPIANS 4:11-13

IT IS comparatively easy to make resolutions to do better. It is uncertain to depend on our own unaided strength to put the results into practice. We have all had bitter experience of that. Agnes Rogers has put this difficulty into humorous verse: I should be better, brighter, thinner, and more intelligent at dinner. I should reform and take some pains, improve my person, use my brains. There's lots that I could do about it, But will I?—Honestly, I doubt it.

Humorous, but so often true. Our own unaided strength is a frail reed to lean on. We need a strength beyond our own.

*May our experience of Christ day by day be as rich and vital as the air we breathe.*

#### Tuesday, April 22

READ LUKE 12:33, 34

RUDYARD KIPLING gave a commencement address some years ago at McGill University, Montreal, Canada. After advising the graduates against an over-concern for wealth, position or glory, he said, "Some day you will meet a man who cares for none of these things . . . and then you will know how poor you are!"

What an unintended description of Jesus! He cared for none of these things. And when we look steadily at Him, He makes us think how poor we are. Think on this quality of Jesus.

*Forbid it, O God, that we may amass only the riches of the world, in large or small measure, and fail to be rich toward God. In Jesus' name, Amen.*

#### Wednesday, April 23

READ MATTHEW 6:6-8

DO WE PRAY only when we *want* something from God? What would you think of a man who rarely speaks to his neighbor



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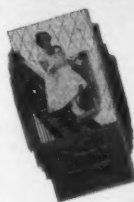
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except when he wants to borrow from him? Prayer descends to that level with some people. There is a truer aspect of prayer, that of Him who said, "After this manner pray ye, our Father... hallowed be Thy name."

This is a prayer at the Christian level: "Now Father, in Thy dear presence kneeling, our spirits yearn to feel Thy kindling love; now make us strong; we need Thy deep revealing of trust and strength and calmness from above."

*We need Thee every hour, O God. Teach us Thy will. Amen.*

### Thursday, April 24

READ I CORINTHIANS 2:14-16

IF SOMEONE WERE to say to us, "I hope you lose your mind," we would think either that he had lost his own mind, or else were full of hatred to us. But there is a true sense, in which it is life's highest blessing to lose our mind. It follows from the verse in I Corinthians 2:16, "We have the mind of Christ." That means we have "lost our minds" in His larger, higher mind. We have lost our stubborn, self-seeking, pushing mind, and taken His mind as our guide and transformer. To lose our own insistent mind and to bring every thought into captivity to the obedience of Christ is our highest privilege.

*Make me a captive, Lord, and then I shall be free. Enable us increasingly to be Christ's men and women. Amen.*

### Friday, April 25

READ MARK 12:38-40

"WHAT THINGS make you maddest?" Think it over for a few minutes. One man has said recently that this question is a test of our character. Do we get "maddest" at some slight to ourselves, our failure to get prestige or as much profit as others? Do we turn angry at not being a "big shot" or at what we call "getting behind in the procession"? Or do we get mad at injustice inflicted on other people, oppression and the causing of suffering?

*Grant, O God, that we may share right now the concern of Christ for others. Amen.*

### Saturday, April 26

READ LUKE 19:41, 42

A COMMON EXPRESSION, used by everyone, indicates a short distance, "within shooting distance." A person will say, "Our house is within shooting distance of the high school." But what a different meaning the words have from what they had only a few years ago. "Shooting distance" is now not a half mile or so, it is five thousand miles! Under the development of intercontinental missiles, Moscow is within "shooting distance" of Chicago. What our world needs now is for nations to be brought within "living distance." Men who are afar off must be brought together in obedience to Christ.

*May the peace of Christ, O God, become the peace of the whole world. Amen.*

### Sunday, April 27

READ ISAIAH 62:10

A WELL-KNOWN NEWSPAPER COR-

RESPONDENT, Quentin Reynolds, said this recently about the Bible: "If I were a dictator the first book I would burn would be the Bible. I'd burn it because I'd realize that the whole concept of democracy came from that book. 'Democracy' is a Greek word which means rule by the people, but even at the height of its ancient glory Athens was not a democracy. The Greeks gave us a word for it, but the Bible gave us the philosophy for the way of life."

*Help us, O God, to give mind and heart and strength to the preservation of the truths of the Bible as the ruling power in our nation's life. In Jesus' name, Amen.*

### Monday, April 28

READ REVELATION 3:14-16

SAMUEL BUTLER, the novelist, made a very bitter and cynical remark when he said, "The best way to lay the ghost of Jesus Christ is to be a moderate churchman."

We could amend that and say—one sure way to weaken the influence of Jesus Christ in the world, is to be a very moderate churchman. That will mean that we do not believe too strongly, do not care too much, or work too hard. Such indifferent "moderation" will never persuade anyone to believe in Christ or to work for Him.

*Help us, O God, to be fellow workers with God, and to love and serve Him, not moderately, but tremendously. Amen.*

### Tuesday, April 29

READ MATTHEW 6:28-33

IN THE MUSEUM of Natural History in New York, a father was explaining the evolution of the horse's hoof to his young son. The little boy grew restless, and tugged at his father's sleeve and said, "Daddy, turn off your mind. Let's go see the whale!"

We smile at that. But in a deeper sense, what we need greatly at times is to "turn off our minds." We need to turn off the restless anxieties and fears and worries. That we can do in the prayer of trust.

*Grant, O God, that we may cast all our care upon Thee, knowing that Thou carest for us. In Jesus' name, Amen.*

### Wednesday, April 30

READ LUKE 5:6-8

LADY MARY WORTLEY MONTAGUE, a notable society leader and writer in London in the eighteenth century, in her later years went 11 years without looking in a mirror. She said that she found her face disagreeable and so never looked at it again! Quite an achievement for a woman!

Consider the need of every person to look in some kind of a mirror. The greatest "mirror" for showing us what we are is Jesus Christ. Of course, as we look at Him we do not see our exact likeness. But we do see our smallness against His greatness, our selfishness compared to His love, our cowardice against His courage.

*We thank Thee, O God, for Jesus Christ. May we look often at Him and be saved from any self-satisfaction. Amen.*

CHRISTIAN HERALD

## THE GUEST

(Continued from page 22)

"No." Deborah made an attempt to be pleasant. "I've decided to make a lentil stew after all. I know Cleopas will be tired and if he should bring Joah with him I wouldn't want him to be embarrassed. And I guess you are right, I can make unleavened barley cakes. The men will like them even if I don't. I just hope he doesn't come before I get it ready."

There was the sound of footsteps on the hard-packed earthen floor of the family room. The neighbor turned and scuttled off. Cleopas stepped into the kitchen.

"I'm home," he told his wife.

Deborah glanced dourly at him. "Yes, so I see. Did you bring your kinsman with you?"

Cleopas nodded. "My kinsman, Joah—and one other."

Deborah's voice went up a note. "One other? You mean to say there are three of you?"

"That's right, but—"

"We've scarcely enough food for one guest. I thought you might bring Joah, and we owe him hospitality, but who is the other one?"

"As a matter of fact," Cleopas answered carefully, "I don't know him, myself. Joah and I were walking along the road, talking of recent events, and he came up to us and spoke and we walked together."

Deborah interrupted, "You mean you picked up a perfect stranger and asked him for supper? I suppose he's going to stay all night, too. We haven't any extra bedding as you very well know. There isn't any wheat in the house and I've ground only enough barley for three of us." Her voice was bitter, "I suppose you'd like for me to get out those dried figs we've been saving for a celebration and feed it to this wanderer you brought home?"

"Well, yes, that would be hospitable," Cleopas said mildly.

"That would be hospitable!" she mocked. "I guess it would! Here I've had a terrible headache all day, and then along you come with not one but two guests and I have to serve the only delicacy we have in the house."

"Hush, wife!" admonished Cleopas, gently. "He'll hear you. Now, anything you prepare will be all right. I'll get the water to wash our guests' feet," and he started off for the basin and towel.

Deborah went about her work, muttering to herself. *Husbands can be so exasperating! If they only knew all the work their hospitality makes for their wives! Here I was, feeling sorry for Cleopas because he would be tired from the journey, so I fixed the stew*

(Continued on page 62)



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By RICHARD JAMES

## I'm for the Christian School

**W**HEN, at the age of 24, I was graduated from Penn State, my ambition was to make a million dollars before I was 40. One of my first jobs was as a guarantee engineer of cruisers at Cramp Shipyard in Philadelphia. It was a good job, but I was a long way from my million-dollar goal.

One day, as I was checking machinery and equipment on board a cruiser, I became fascinated by the coil-spring mounting of an oscillograph machine. I picked up one of the loose springs and found that if I held an end of the coil in each hand it would flow rhythmically from one hand to the other as I raised and lowered my hands. I had so much fun with this coil that I took one home to show my wife, Betty, and my 2-year-old son, Tommy. Tommy dragged the coil up a stairway, and a few minutes later I was amazed to see my spring "walking" down the stairs by itself. I soon realized that other kids would have as much fun playing with the coil as Tommy had.

That was the beginning of "Slinky"—and the beginning of my first million dollars. With the encouragement of my wife, I quit my job as engineer and went into business to manufacture the toy.

"Slinky" was a success. I was not. The money I had hoped would bring me such satisfaction and happiness seemed to bring only worry and disappointment. I began looking for the answer to life's purpose in history, then in the study of religions. But still I had no peace or satisfaction.

In 1950, while attending a toy convention in Chicago, I heard a young man preaching on a street corner. He had a Bible in his hand and he was telling his audience that Jesus Christ could give a man something to live for. He seemed so sure, so dedicated.

When I returned to Philadelphia I read a few chapters of the Bible, but I soon forgot about it. I couldn't forget the young man, though, or his confidence. I began attending different churches. Finally, in a small church in Manoa, Pennsylvania, my life was changed. The pastor's wife suggested that I attend evening classes at the Philadelphia Bible Institute. It was a wise suggestion.

As I became better acquainted with the school, I discovered that just as it was helping me, I, in turn, as a Christian businessman, could help it. God was prospering me. My wife agreed with me that part of the income from our business should be set aside regularly for the Lord's work. We felt that a Christian school was one of the finest places we could find to invest the Lord's money.

Usually educators and clergymen are the champions of our Christian schools. As a Christian businessman, I believe that it is high time the leaders of business and commerce get wholeheartedly behind Christian education in America. The vast majority of our outstanding Christian leaders of today are products of Christian educational institutions. If we expect to have the same fine leadership tomorrow, it is up to us to support the schools that are training these people.

**I BELIEVE** that the basis of all real education is the Word of God; we dare not send our young people out into today's confused world without first arming them with a thorough knowledge of God's plans and purposes. There is nothing which can take the place of a Bible-oriented education for developing Christian character, for providing insight into the real problems and needs of our present-day society,

(Continued on page 53)

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## YOU AND SOCIAL SECURITY

(Continued from page 35)

Deacons or trustees concerned with assisting needy families in the church should make similar inquiries.

This does not mean that ministers and church officers need to become experts in Social Security law. Inquiries concerning coverage and benefits are cheerfully answered by the local District Office of the Social Security Administration. These civil servants are more than merely civil; they are helpful and courteous in the extreme. One does not need a lawyer to obtain Social Security benefits; and if a lawyer is retained, his fee under the law may not exceed \$10.

Perhaps this kind of situation may be discovered: a woman who had been formerly supported by a working daughter, was scrubbing floors for three years before a church leader discovered that she was entitled to a parent's Social Security benefit based upon the earnings of her deceased daughter.

Again, a young widow of 26 had not thought about Social Security payments when her husband was killed in an automobile collision, leaving her with a year-old daughter; her husband had only recently begun to work after his discharge from the Army. Until it was pointed out to her, she did not know that military service counts for Social Security coverage.

Your church is also concerned with Social Security as an employer. Your minister, who is not an employee for Social Security purposes, makes up his own mind whether he wants Social Security coverage. He has recently been given a second chance to make this election—until April 15, 1959, or two years after ordination for those subsequently ordained. Once made, the election is irrevocable, but more than 80% of eligible Protestant ministers have chosen to be covered.

Ministers under Social Security pay the necessary taxes as self-employed individuals, based on their salaries, honorariums and fees, less such deductions as car expenses, depreciation and supplies. For Social Security tax purposes, the rental value of a parsonage may be included as income even though it is specifically excluded from income for Federal income tax purposes. The purpose of this recent provision of the law was to increase the earnings base upon which ministers' retirement or survivors' benefits are computed, and thereby bring most older ministers up to the maximum benefit range.

(In this regard, the rental value of a parsonage also counts against allowable earnings of a semi-retired minister.)

(Continued on page 62)

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## All They Want Is JUST ONE BREAK!

**G**REATEST boost to the morale of a physically handicapped person is the opportunity to support himself. Anyone who can achieve the status of self-support can thereupon usually take his handicap in stride.

Dependence is the curse of the handicapped. And they usually don't want sympathy or charity. They just like to get lost in the crowd; they'd rather not be singled out as being "different." The less attention paid to their handicap the better they like it.

Most of them just want a job—with which they can support themselves and hold their heads high in society.

But industry has always been a little reluctant to accept the handicapped—understandably so in some few instances. With plenty of physically sound personnel available, why hire someone in a wheelchair? Recently, however, with the tight labor market and with the proven excellent production records of handicapped workers, employers are relenting a bit.

And they are being educated about the somewhat unique value of amputees, paraplegics and other disabled folks by such organizations as New York's Just One Break, Inc.—which, not accidentally, abbreviates to JOB.

In eight years, JOB has found jobs for more than 6,000 disabled men and women—without a cent's cost to either employee or employer. Nor to taxpayers either! JOB is a voluntary, non-profit organization.

**E**VEN though she was a Ph. D., Zelma, a victim of polio, could find no better employment than six hours a week as an instructor in an adult education class. She came to JOB; they placed her as a full-time manuscript editor in a large publishing house, at a

substantial salary. She is quite happy.

Joseph, a graduate of Rutgers, has a severe speech impediment which sometimes prevents him from forming a word for some minutes. He can hold down a job only if it requires very little phone or personal contact. JOB found him such a job—with a firm of newspaper representatives doing independent research.

Cora is a deaf-mute. She worked happily for 12 years at Wanamakers department store in New York. But then this big store closed and she was out of work. She turned to JOB. They found her a job in a large buying office as a mail sorter. She is thrilled with the position and the employer reports that Cora is eminently satisfactory.

David, a native of Panama, taught for seven years in the public schools there. In 1950 an automobile accident made him a paraplegic. He came to New York and JOB placed him in a hospital where his knowledge of English and Spanish is utilized in dealing with foreign patients.

**T**HESE case histories, indicating the kind of work that JOB does, could, of course, be continued indefinitely. Suffice it to say they are all equally inspiring.

A very careful evaluation of the applicant is made by skilled (and paid) interviewers and his unique capabilities are painstakingly dovetailed to available openings. So exacting (and time-consuming—running up to 250 hours in some cases) is this matching of man (or woman) with job, that 99-plus per cent of the hundreds placed every year work out satisfactorily. Also, the handicapped placed by JOB get the standard, prevailing rate

(Continued on page 61)

CHRISTIAN HERALD



# THE NEW BOOKS

Reviewed by  
**DANIEL A. POLING**

**THE WHITE WITCH**, by Elizabeth Goudge (Coward-McCann, N. Y., 439 pp., \$4.95).

A novel of great distinction and beauty which maintains its dramatic interest to the last paragraphs. It is a story of people who stand outlined against the darkness of their night in bright and shining spiritual armor. Background is Cavalier and Puritan England. Those were the days when men—and women, too—stood for and fought for their beliefs, even to “the last full measure.” *The White Witch* possesses unforgettable qualities of faith and courage. There is full justification for its steady growth in popular reading interest; as of now, it moves steadily toward first place on best-seller lists. It has a tremendous philosophical undercurrent that flows in unison with its thrilling love-and-battle epic. *Selection of Christian Herald's Family Bookshelf.*

**FAITH AT WORK**, edited by Samuel M. Shoemaker (Hawthorn, N.Y., 318 pp., \$4.95).

Whenever Dr. Shoemaker writes or lends his name and faith to the writings of others, the Christian community will do well to stop, look and read. *Faith at Work* is a volume crowded with experiences in faith from such individuals and institutions as Billy Graham, W. Irving Harris, Dr. Overton Stephens and from Alcoholics Anonymous, the Pittsburgh Experiment. Fifty persons have contributed to the volume. The pages are crowded with life and inspiration.

**CRUDEN'S CONCORDANCE**, by Alexander Cruden, M. A. (Fleming H. Revell, Westwood, N. J., 416 pp., \$1.95).

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**THE TEN COMMANDMENTS AND MODERN MAN**, by H. G. G. Herklotz (Essential Books, Fair Lawn, N. J., 190 pp., \$2.75).

At the very beginning the author makes clear his belief that the acceptance of an active and personal God is necessary for an understanding of the Commandments.  
(Continued on next page)

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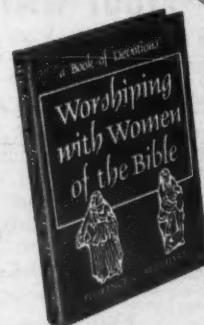
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**LEAST OF ALL SAINTS**, by Grace Irwin (Eerdmans, Grand Rapids, 261 pp., \$3.50).

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**MOSES, PRINCE OF EGYPT**, by Howard Fast (Crown Publishers, N.Y., 303 pp., \$3.95).

This novel opens in the tenth year of the life of Moses and follows his amazing career until at the age of 25, having slain the Egyptian overseer, he escapes to the Sinai Desert. The story is the most thrilling, the most mature and profoundly moving that I have read in a long decade. Written to the emotional proportions of *Quo Vadis*, in its battle descriptions it is incredibly realistic, but they are a convincing picture of the times of Rameses, the "God King" of Egypt. *Moses, Prince of Egypt*, is inevitably a best-seller and a masterpiece that will survive. It is raw meat on a red-hot plate. But it is not an evil book. It may not belong in church libraries, certainly not in Sunday-school libraries, but men and women of the churches and of all faiths will read it with profit and delight.

**JEPHTHA AND HIS DAUGHTER**, by Lion Feuchtwanger (G. P. Putnam, N. Y., \$4).

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far beyond the brutal and pagan times in which the tale is set.

**WOODROW WILSON**, by Arthur Walworth (Longmans, Green, N.Y., 2 vols., \$15).

In my opinion, this is the most comprehensive and readable biography of Woodrow Wilson that has yet appeared. The man and statesman is presented for the first time in all his human parts; scholar and statesman crowd the pages but the personality comes alive with Wilson's "love of song, mimicry, jest and pun." There is no conflict with the granite traits of the man.

The ten years of study and research that stand behind these volumes may yet be rewarded by Woodrow Wilson's even greater recognition in world history. He is most fortunate in his inspired biographer.

**GOLD FROM GOLGOTHA**, by Russell Bradley Jones (Baker, Grand Rapids, 96 pp., \$1.75).

A scholarly pastor makes these pages vivid with sermons on the Seven Words from the Cross. A timely and vivid contribution to the preaching year.

**WHY BAPTIZE INFANTS?** by Harry Hutchison (Greenwich Book Publishers, N. Y., 85 pp., \$2.50).

The title tells it. And if you believe in it, certainly if you practice infant baptism, you should read this book.

**JUDAS**, by Anton and Elly Van Heurn (Muhlenberg, Phila., 307 pp., \$3.75).

This story, which is worth reading as a story, has its own answer for the question, "What made Judas do it?" It is the fictional account of the great betrayer's life from birth to death. He is not presented as malicious, not even as a calculating traitor, but as the victim of a destiny that was born in him, that was his legacy at birth. There is a metaphysical mood about this novel that adds much to its reader interest.

**WILDERNESS OF SPRING**, by Edgar Pangborn (Rinehart, N. Y., 374 pp., \$4.95).

On these pages, without apology, and at times with even offensive realism, the story of two brothers who survived the Deerfield Massacre and went back to face and find life in frontier Boston, is dramatically told. A mature and poignant novel that captures the reader. Not for church libraries.

**RUSSIA, THE ATOM AND THE WEST**, by George F. Kennan (Harper, N. Y., 116 pp., \$2.50).

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**THE BASHFUL BOY'S BOOK,** by Elmer  
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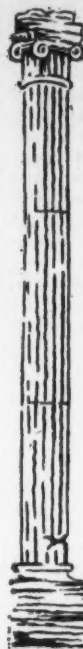
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**AT THE FOOT OF THE CROSS**, by an imprisoned pastor behind the Iron Curtain (Augsburg, 210 pp., \$3).

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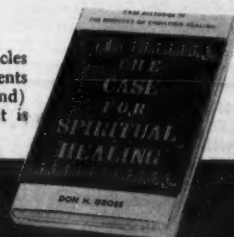
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# New Books for Children

Reviewed by MARION W. FARQUHARSON

**AROUND THE YEAR**, by Tasha Tudor. There's an old-fashioned daintiness in Tasha Tudor's picture books, and though there's almost a monotonous similarity in the illustrations, every pre-school child should have at least one. This calendar of the events of the year, with its delicate color, is one of the loveliest. (Oxford Univ. Press, \$3)

**WAIT TILL SUNDAY**, by Susan Dorritt. Pictures by Roger Duvoisin. The hard-working butcher, farmer and fisherman all think longingly of Sunday as the week progresses. One day of rest though, and they are ready for work again. Strangely enough, not one of them goes to church. Full-page modern drawings and bright colors illustrate the simple text for 4- to 6-year-olds. (Abelard-Schuman, \$2.50)

**A BUNNY, A BIRD, A FUNNY CAT**, by Miriam Schlein. In a happy combination of picture book and do-it-yourself book a small child is encouraged to create and artistic effort. Illustrated by Harvey Weiss. (Abelard-Schuman, \$2.50)

**HAROLD'S TRIP TO THE SKY**, by Crockett Johnson. The popular Harold (Harold and the Purple Crayon, Harold's Fairy Tale) is off on another adventure with his purple crayon—this time to the planet Mars. The same small format, the same economy of words, and the same appealing illustrations, but with each successive book the theme is for older children. This one is for 6- and 7-year-olds. (Harper, \$1.50)

**TWEETER OF PRAIRIE-DOG TOWN**, written and illustrated by Flavia Gag. Life in a prairie-dog town is the theme of this simple story 7- and 8-year-olds can read for themselves. Saucy, lively Tweeter Digwell, who can't whistle, is the hero and proves his courage when prairie-dog town is in danger. Sketches of appealing animals and their burrows illustrate an engaging story. (Holt, \$2.25)

**MOUSE HOUSE**, by Rumer Godden. Illustrated by Adrienne Adams. It's astonishing how lovable mice can be in a tale by a skilled storyteller, sympathetically illustrated by a clever artist. The littlest mouse was constantly being pushed out of her bed in a flower pot, and it was she who found the Mouse House, inhabited by two uninteresting flannel mice, who had been a great disappointment to the little girl who owned them. Real mice brought life and excitement to the Mouse House and happiness to its owner. (Viking, \$2.75)

**THE LITTLE RED RICKSHAW**, by Elizabeth Maitland. A simple tale of the

renovation of a broken-down Chinese rickshaw. Chinese names and pictures give a small child a first glimpse of the Orient. A small square book illustrated in black, red and yellow. (Frederick Warne, \$1.25)

**TACO, THE SNORING BURRO**, by Helen Holland Graham with Barbara A. Huff. Illustrated by Helen Borten. Unusual, appealing, warm, are all adjectives descriptive of this picturestory for 7- and 8-year-olds. Modern block prints in combinations of orange, pink, blue and black illustrate every page of the simple story of a Mexican country boy entrusted with an important errand in the city. Seeming disaster changes to success because Antonio won't give up, and he goes home triumphantly with money for his little sister's visit to the doctor. (Abelard-Schuman, \$2.50)

**THE CRAZIEST HALLOWEEN**, by Ursula Von Hippel. She was a very little witch, just 400 years old, but she turned a town topsy-turvy with her crazy Halloween tricks. There has been a scarcity of good Halloween stories for younger children, and this will please them. A picture story, illustrated by the author in Halloween colors. (Coward-McCann, \$2)

**THE MUSIC BOX MAKER**, by Gertrude Doederlein. Old Klaus had lost the spirit of Christmas long ago, but he continued to make his beautiful music boxes with the carved moving figures. A dream shows him a glimpse of the joy of giving and he hurries to the church with a music box for each child. Pen drawings tinted green are in the spirit of the wooden Tyrolean figures they picture. For 7- to 9-year-olds. (Augsburg, \$1)

**THE LIGHT IN THE TOWER**, by Joan Howard. Illustrated by Adrienne Adams. There's a delicacy, a feeling for detail, and soft colors in Adrienne Adams' lovely drawings which surround and blend with so much of the text. The simple text is hardly needed, for the pictures tell the story of the lighthouse that sent out its light for 100 years, was dark for 20 years, and shone out again one Christmas Eve. For 7- to 9-year-olds. (Lothrop, Lee & Shepard, \$2.50)

**HE WAS A CHILD**, by Norman Vincent Peale. The only ones in Nazareth who were not surprised at Jesus' adventures in Jerusalem when he was 12 were the children, for they had found out long before that Jesus was someone special. In His daily contacts with His schoolmates Jesus teaches each one the lesson of courage and dependence on God needed for his particular problem. A colorfully illustrated

CHRISTIAN HERALD



story for children of 8 to 10. Pictures by Raffaello Busoni. (Prentice-Hall, \$2.75)

**THE MORNING STAR**, written and illustrated by Lucille Wallower. A factual account of the Moravians of Pennsylvania—the beginnings of their settlement in Bethlehem, their friendly relationship with the Indians, and something of their lovely Christmas customs. (David McKay, \$2.50)

**KATIE KITTENHEART**, by Miriam E. Mason. Katie Kattenhart was her real name, but her soft heart and consideration for others brought her the title name. Everyday adventures of a little girl on a long visit to her grandmother's farm. Good reading for 8- and 9-year-olds. (Macmillan, \$2.50)

**ONE HUNDRED DEVOTIONS FOR BOYS AND GIRLS**, by William L. Woodall. Thought-provoking themes for boys and girls are well expressed in these one-page sermonettes, divided into such subjects as God, Jesus, Prayer, Values, Taking Part, Real Christians. A simple story illustrates a Bible reading for the day, and each page ends with a two- or three-sentence prayer. A gift book of value. (Association Press, \$2)

**JESUS LOVED THEM**, by Sam Patrick and Omar Garrison. An album of Jesus' family and friends (and others with whom He came in contact) with fine, full-page portraits and a page of descriptive text for each of the 67 men and women. The portraits show an amazing amount of

strength and character. Our only criticism is that more of the actual Bible text could have been used, instead of the brief sermons that make up most of the text. A fascinating book for anyone over 10. (Prentice-Hall, \$3.95)

**MEET NORTH AFRICA**, by John Gunther. John Gunther's fine, perceptive writing gives young people an excellent picture of North Africa, something of its history, its religion and its people. All the earlier chapters form a background for the discussion of North Africa today—the ferment, the changes and the struggle for rebirth. (Harper, \$2.50)

**MARY McLEOD BETHUNE**, by Emma Gelders Sterne. "Bricks without straw" should have been Mary McLeod Bethune's motto, for against incredible odds this courageous daughter of slaves made a new life for many of the poorest of her people. With her own passion for learning to guide her, she founded a college, and later a hospital. She lived to hear the Supreme Court decision of desegregation in the schools. A fine challenging biography, fascinating and inspiring for teen-age girls. (Knopf, \$3.50)

**QUIET MOMENTS WITH GOD**, by Mary Lillian Miles. Daily readings for children are arranged in chronological order to tell the story of Christ's life. A suggested Bible reading and a one-paragraph chat about it are followed by a brief thought or prayer for the day. (Light and Life Press, \$2.25)

**THE TALL BOOK OF BIBLE STORIES**, retold by Katharine Gibson. Illustrated by Ted Chaiko. An illustrated story book for primary-age children with beautifully colored, medieval-looking pictures and decorations. The rewritten and shortened text keeps the flavor of the original, and the 15 Old Testament and 11 New Testament stories are well chosen for their appeal to children. (Harper, \$1.95)

**TROUBLE AFTER SCHOOL**, by Jerrold Beim. The author deals with the causes of juvenile delinquency as he tells this story of an 8th-grade-boy who gets into trouble because his mother takes a job and he is left to his own devices after school. Lee had too much good in him to follow when the gang's plans went too far astray, and with courage and honesty he speaks up for what he believes to be right. His courage brings about surprising results. (Harcourt, Brace, \$2.75)

**THE FOG BOAT**, by Lewis Coffin and Manning Long. The mystery and eeriness of fog are in this story so reminiscent of *Fog Magic* (Julia Sauer, Viking Press) though the plot is entirely different. "You never know what may come out of a fog," said his aunt, so Robert was prepared for his ride in the mysterious boat he found riding high on the fog and tied to the railing of an upper porch. It's a well-written tale of adventure, for Robert is marooned on the Scoundrel Islands and dares a trip to Davy Jones' Locker to deliver a letter for Captain Maginty. (Lothrop, Lee and Shepard, \$2.75)

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"Surely," said the surprised clerk, "your parents aren't that old?"

"Nope," was the answer, "but they would be, if living."

### Soft Touch

Jane: "Yesterday my little sister fell off the piano."

Elaine: "Did she get hurt?"

Jane: "No, she fell on the soft pedal."

### Important Purpose

Don: "What is cowhide chiefly used for?"

Tom: "I don't know, but I suppose it's used to keep the cow together."

### Small Navy!

An old lady living in the country had a son in the Navy. On one of her rare

visits to a neighboring town she saw a sailor. Trembling with excitement she asked him if he knew her boy. She told him his name.

"Well, what ship is he in?" asked the sailor.

"What ship?" exclaimed the old lady. "Are there two?"

### Too Late

The second floor tenant called the party below and shouted, "If you don't stop playing that terrible saxophone, I'll go crazy."

"I guess it's too late," came the reply. "I stopped an hour ago."

### Surprise!

"How is your wife?" the man asked a friend he hadn't seen for years.

"She's in heaven," replied the friend. "Oh, I'm sorry." Then he realized that was not the thing to say, so he added, "I mean, I'm glad." And that was even worse. He finally came out with, "Well, I'm surprised!"



## THE CHRISTIAN SCHOOL

(Continued from page 42)

and for giving the serenity of heart and mind which are necessary for effective Christian living.

Almost every school of higher education in America has been going through troubled financial times during the past decade. Big business, finally realizing its dependence upon our colleges and universities for new life and new leadership, today is giving more and more financial support to American secular education.

I am sure Christian businessmen realize that the Church is dependent upon our Christian institutions of learning for new life and leadership. I believe more of us should be setting aside part of our business earnings to help Christian schools meet the increasingly heavy financial demands.

It is not possible for just a few individuals or companies to bear this load. The Christian schools and colleges need many businessmen who will help. And it is not just large gifts that are needed. It is the steady, faithful support of many Christians. THE END

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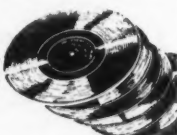
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# RELIGIOUS RECORDS

Reviewed by GEOFFREY O'HARA

THE organ is a remarkably versatile instrument, and what different sorts of music various organists can get from it! I listened, recently, to three "sorts" about as far apart as you can get—Les Barnett at the Great Wurliitzer Pipe Organ (W 3032 LP, Word), Peace Be Still, Lew Charles on organ, chimes, celeste and vibraharp (W 3028, Word) and Great Protestant Hymns by Virgil Fox on the Riverside Church organ (LM 2099, RCA Victor).

Les Barnett really "gets a kick" out of playing the organ, using varied tempos and a definite "beat." Lew Charles gives you the quiet, calm "listener's hour" that you would expect from the record's title, while Virgil Fox plays in a cathedral-like manner that is formal, stately, magnificent. Each is delightful in his own way.

LES BARNETT—When the Roll Is Called Up Yonder; Only Believe; Jesus Is All the World to Me; O for a Thousand Tongues; Close to Thee; Master, the Tempest is Raging; At Calvary; Beulah Land; Let the Lower Lights Be Burning; On Jordan's Stormy Banks; All That Thrills My Soul; Onward Christian Soldiers; LEW CHARLES—Does Jesus Care; Nothing Between; Blessed Assurance; Under His Wings; Beautiful Garden of Prayer; I Must Tell Jesus; Take the Name of Jesus With You; Jesus Is All the World to Me; Wonderful Peace; The Pearly White City; Someday He'll Make It Plain; He will Hold Me Fast; When They Ring Those Golden Bells.

VIRGIL FOX—Church's One Foundation; Faith of our Fathers; Spirit of God; All Hail the Power; Come Thou Long Expected Jesus; Fairest Lord Jesus; O God, Our Help in Ages Past; Rock of Ages; Love Divine; Jesus Saviour, Pilot Me; Navy Hymn; O Worship the King; Rejoice, Ye Pure in Heart; When I Survey; My Faith Looks Up to Thee; Glorious Things of Thee Are Spoken; Abide With Me; A Mighty Fortress; Jesus Shall Reign; Saviour, Again To Thy Dear Name; God of Our Fathers.

WE DON'T see the ten-inch LP's very often anymore, but CHAPEL RECORDS in Mountain View, California has a number of good ones. Radio Favorites (LP 1510) features the popular Sunday-morning radio quartet, The King's Heralds, which has the finest "counter tenor" in the coun-

try today. Perfectly blended voices, unaccompanied, and you hear every syllable of every word. *God So Loved the World; O God, Our Help in Ages Past; Ride on, King Jesus; Jesus, Rose of Sharon; Never Grow Old; Come, Ye Faithful; He Is Mine; Just a Closer Walk; Be Still My Soul; Worthy Is the Lamb.*

Songs of Thanksgiving (LP 1526) is the King's Heralds at their best, plus Del Delker, contralto, and Brad Braley at the organ. *We Gather Together; The Lord Is My Light; Ride the Chariot; Now Thank We All Our God*, and others.

The Faith for Today Quartette makes for good listening with their original treatment of such numbers as *Let My People Go; God Will Take Care of You; Under His Wings; O de Lan I Am Bound For*, the very successful *No Man Is an Island* and others in a record titled *A Singing Faith* (LP 1513A).

Jubilate (LP 1516) presents the La Sierra College Choir. Beginning with an arrangement of *Onward Christian Soldiers*, the choir, soloists and orchestra bring in several exciting and unexpected, yet thoroughly reverent, effects. The record goes on to such numbers as *I'm But a Stranger Here; The Shepherds' Farewell; O Praise Jehovah*, and others including Leo Sowerby's *Jubilate Deo*. Enunciation could have been better. In *Choral Treasures* (LP 1511) the Walla Walla College a cappella choir directed by C. W. Dortch gives us a group of artistically sung choruses and solos well arranged, well done. The impression is of a close-up choir, not concert hall or cathedral; just plain part songs, nicely spaced. This includes *Soon-Ah Will Be Done; What If It Were Today?; Lonesome Valley*.

A bit of a novelty is *It Took a Miracle* (LP 1507) with Del Delker singing a trio with herself. This is what is known as multiple recordings. The blend of the three voices, all the same soloist, is almost miraculously flawless. There is lovely steady vocal quality here and perfect enunciation. *Be Thou Near; Jesus Is the Sweetest Name I Know; As Thou Wilt; Homesick for Heaven; Nearer, Still Nearer; Precious Lord; Have I Done My Best?*

WORD RECORDS seems to be about the most prolific of the exclusively religious record producers. Latest release from Waco, Texas includes *The Melody Four Quartet* (W 3015), four men with fine voices and who know how to use them, and *I'll Never Be Lonely*, the Audrey Meier Choir (W 2021). The quartette sings *Travel On; No Hiding Place; Praise, My Soul (Lauda Anima); He Was Wounded; De Gospel Train*;

Here's something you can do: request your radio station or favorite "disc jockey" to play more religious music—perhaps one of the records mentioned here.

*O Could I Speak; Leave Your Heavy Burdens at the Cross; The Sands of Time; Cert'n'y Lord; Come to Me; I Want to Be Like Jesus; And Can It Be? The Meier choir includes familiar songs and new—No One But Jesus Knows; I'll Never Be Lonely; I Am Persuaded; O That I Knew; I Will Not Question Why; I'm Just a Sinner Saved by Grace; Tenderly He Watches; God's Afterglow; He's Willing; No More; Have I Done My Best?; How Great Thou Art.*

The beloved baritone Frank Boggs has cut **The Splendor of Sacred Song** (W 7001) for WORD RECORDS, two 12" lps, with the Concert Orchestra of London. It is almost a novelty to have no choir or chorus of voices. This is just Boggs and orchestra, and I like it a great deal, renditions, harmonies, no reaching for novelty. *O Master, Let Me Walk with Thee; Face to Face; In the Sweet By and By; He Leadeth Me; Open the Gates of the Temple; When I Survey the Wondrous Cross; Sweet Hour of Prayer; What a Friend; How Sweet the Name; Abide With Me; Prayer of Thanksgiving; I Love to Tell the Story; Jesus Paid it All; God Will Take Care of You; His Eye Is on the Sparrow; Beneath the Cross of Jesus; How Lovely Are Thy Dwellings; Moment by Moment; I Am Amazed; Ninety and Nine; There Is a Fountain; Lost Chord.*

**C**HORAL groups continue to be favorites, and Dr. Harry R. Wilson's Concert Choir of Columbia University Teachers College is a very special one, whose variety, beauty, clarity and musicianship are well known. The ABC-PARAMOUNT record titled **The Concert Choir** (ABC 195) contains Dr. Wilson's arrangements of *The Lord's Prayer; Remember Now Thy Creator; Lullaby of Jesus; Long Ago in Bethlehem; Te Deum Laudamus; The 23rd Psalm.*

**Z**ONDERVAN in Grand Rapids, Michigan has brought out two fine new recordings. **Gospel Echoes**, Kyle Wilson and Trio (ZLP 511), will be welcomed by the followers of this popular group. Accompaniment for the solos, duets, trios and quartets is piano and organ, the latter having exceptionally fine tone. Recording and effects are excellent and the songs attractive: *Lord, Send Me; Close to Thee; Every Care on Him; Someday He'll Make It Plain; Deeper and Deeper; Saved by Grace; We'll Talk It Over; Just a Closer Walk; Have Faith in God; Great Day; Down from His Glory; The Prodigal's Prayer; Roll, Jordan, Roll; My Jesus I Love Thee; More Love to Thee; Let Me Live at Calvary; There's a Throne.*

The other record is **I Will Sing of My Redeemer**, the King's Choraliers, directed by Peter J. Vandenbosch (ZLP 507). This is characterized by attractive tone quality, excellent pitch, arrangements and musicianship. I had some difficulty understanding the words. *Be Thou Near Me, Lord; Bless This Hour; Salvation Is Created; Open Our Eyes; O God Our Help in Ages Past; The Lord's Prayer (Malotte); Cherubim Song; Come Children to Thy Holy Mountain; Ride the Chariot; Ye Servants of God; Jesus, Keep Me Near the Cross; Am I a Soldier of the Cross; Born to be Free.*

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Missouri.

## NORTH CAROLINA (Continued from page 32)

Church, successor to the Anglican, was  
left so helpless it barely survived for a  
generation, after which it began to re-  
gain its influence and to grow.

An early Constitutional restriction  
on office holding by non-Protestants  
soon was rescinded and never was  
strictly enforced. Thomas Burke, a  
Catholic, was elected Governor in  
1781, at a time when there were only  
about ten Catholics in the colony, and  
a Jew was elected to the Legislature  
in 1808. (Jews in the state now num-  
ber 4,632.)

By 1802 Carolinians were in the  
midst of the Great Revival. Excitement  
spread like contagion from community  
to community until the Old North  
State was at fever heat. The religious  
revolution was not quenched by the  
War of 1812. Smoldering embers  
flared intermittently until the Civil  
War.

Beginnings of the Great Revival  
trace to the Great Awakening in New  
England. In 1755, Shubal Stearns came  
from New England and settled at  
Sandy Creek with a band of Separate  
Baptists. It was recorded that no  
sooner had he landed than "the neigh-  
borhood was alarmed and the Spirit of  
God listed to blow as a mighty rushing  
wind." Emotional appeals were made  
for the people to "feel conviction and  
conversion and be born again."

Other preachers copied the Stearns'  
style and were successful in arousing  
the people. Earnest cries of the peni-  
tent called men from their beds and  
some traveled 100 miles to meetings.  
Rev. Mr. Devereaux, an Episcopal  
minister from Virginia, became a fore-  
runner of Methodism in Carolina,  
preaching of the necessity for a new  
birth to large crowds.

These men paved the way for the  
Great Revival. Methodist circuit riders  
began their march into the mountain  
coves, the rolling foothills of the Pied-  
mont Plateau and through swamps and  
forests and sandhills of coastal Caro-  
lina.

As there was a general quickening  
for the Great Revival, Presbyterians  
also "trembled before the Lord," with  
Rev. James McCready preaching to  
thousands. Social conditions after the  
Revolution speeded evangelization.

Bishop Asbury said the "encamping  
places" of Methodists and Presbyte-  
rians made western North Carolina in  
1803 look like the Holy Land. One  
union meeting held 4000, "some cry-  
ing, some convulsed to the ground,  
some begging the ministers to pray for  
them."

Despite its extravagances, the mass  
movement was a liberalizing force in  
that it turned thoughts from creed and

focussed attention on the individual.  
Churches began schools, missions, hu-  
manitarian reforms. Loneliness of pio-  
neer life, superstition, mysticism,  
fanaticism were contributing factors  
but the natural, elemental hunger of  
the human soul for God was the moti-  
vating force that formed, fanned and  
fueled the fire which flared fitfully  
from church to church, from human  
heart to human heart.

Co-operative camp meetings in  
which Baptists, Presbyterians and  
Methodists preached side by side were  
a pleasant phenomenon of the Great  
Revival. Gradually, Baptists, in keep-  
ing with the doctrine of close commu-  
nion, and Presbyterians, reverting  
somewhat to traditional detachment  
from evangelistic zeal, withdrew into  
their own services. Methodists contin-  
ued to be devotees of the camp meet-  
ing for years and revivals erupted  
almost simultaneously at their quar-  
terly conferences.

Residual effects of evangelical reli-  
gion were left permanently impressed  
on the mind and heart of the Christian  
Carolinian. The Great Revival had re-  
vealed the democratic concept of the  
dignity of the individual.

**B**APTISTS established in Winston-  
Salem huge Baptist Hospital and the  
North Carolina Baptist Homes, which  
now administers four homes for the  
aged. In 1956 they moved Wake For-  
est College to a new 330-acre campus  
in Winston-Salem, valued at \$20 mil-  
lion. Thus, the tobacco capital of the  
United States was turned into the Bap-  
tist capital of North Carolina—just as it  
is the Moravian capital.

Tobacco, curiously enough, in spite  
of its unpopularity with churchmen,  
has made multi-million-dollar contri-  
butions to churches, church schools,  
church hospitals and orphanages.

The new Wake Forest campus was  
acquired with a \$3,500,000 gift from  
the Z. Smith Reynolds Foundation,  
which also endowed the college to the  
extent of \$500,000 a year for opera-  
tion. The 15 Georgian buildings are ac-  
cented by the 200-foot steeple of the  
college chapel.

James Buchanan Duke, remember-  
ing with faith and fondness Methodist  
circuit riders who visited the home of  
his father, Washington Duke, founder  
of the Duke tobacco empire, gave mul-  
tiple millions in 1924 for the expansion  
of Trinity College (originally Union  
Institute founded in 1838) into Duke  
University, housed in a 5000-acre Dur-  
ham campus graced with scores of  
Gothic, graystone structures valued at  
\$45,707,873. Soaring over all is the  
210-foot Duke University tower. (Mr.



Duke and some members of his family are entombed in marble sarcophagi under recumbent statues of themselves in the crypt under the great altar.)

North Carolina Methodists may point with pride to several "firsts." The first subscriptions to a Methodist school in America were made by North Carolinians. The first Methodist periodical published in America was founded in North Carolina. (First of all religious periodicals in the state was the *Roanoke Religious Correspondent* or *Monthly Evangelical Visitant*, moved to Carolina in 1823 by Rev. John Jenkins, a Baptist.) The first Methodist *Discipline*, in its present form, was prepared for the press by a circuit preacher in North Carolina. The first camp meeting, which gave Methodism its impetus, was held in North Carolina in 1789.

The Synod of North Carolina is now the largest in the entire Presbyterian Church in the U.S. with 634 churches. Presbyterians are presently emphasizing Sunday schools. The Synod supports Barium Springs Orphanage under the spire of famous Little Joe's Church, built in memory of a little boy who saved pennies in order that a church might be built.

Davidson College, famous old Presbyterian institution near Charlotte, has experienced a large construction program in the last decade. Woodrow Wilson attended Davidson for one year while his father was serving as pastor of First Presbyterian Church, Wilmington.

There is a "congregation of the deaf" in First Presbyterian Church, Shelby, and 25 deaf mutes gather every Sunday at quaint little St. Athanasius Chapel, Burlington, for a service conducted in sign language by a lay reader, one of five such chapels of the Episcopal Church in the U.S.

**E**PISCOPALIANS lovingly have preserved many ancient and historic churches, such as St. Paul's, Edenton, founded as Chowan Parish in 1701 with the present structure dating from 1736-74. St. James, Wilmington (1836), is near the site of an earlier church (1751). Ruins of St. Philips, Brunswick County (1751), still stand.

Members of the Moravian Church

(named for the European province of Moravia, now part of Czechoslovakia) sent a survey party headed by Bishop Spangenberg in 1752 to inspect land in Carolina Colony (it included present South Carolina and Tennessee and extended to the Mississippi) offered for sale by the Earl of Granville, one of the Lords Proprietors. A 98,985-acre tract was purchased and named Wachovia, English version of *Die Wachau*, the name of Count Nicholas von Zinzendorf's estate in Germany. Settlers came from Bethlehem, Pennsylvania, where Moravians had arrived in 1741. The first settlement church, still standing, was Bethabara (House of Passage) built in 1753, and Bethania, six years later.

The village of Salem (now part of Winston-Salem) was founded in 1764. Salem is presently being restored in the manner of Williamsburg, Virginia, as a national tourist attraction, by Old Salem, Inc.

Pentecostal and Holiness sects have settled in substantial numbers in the mountains and in the Piedmont textile towns.

Charlotte, largest Carolina city, with an estimated population of 164,000 and with 386 churches, for generations has claimed to be second to no city in church attendance and second only to Edinburgh, Scotland, in churches per capita.

Largest of Charlotte's newer churches is Covenant Presbyterian, consisting of a monumental complex of stone buildings constructed at a cost of \$3 million, sometimes jocularly referred to as "Vatican City." Other huge churches in the city include First Methodist, First Presbyterian, First Baptist, Myers Park Methodist, Myers Park Presbyterian and Dilworth Methodist. There are also many historic small churches, such as Sugaw Creek Presbyterian (1755).

The newest study made by the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A. showed the Southern Baptist Convention leading other denominations in the state with 49.2 per cent (781,000 members). Baptists were followed by the Methodist Church with 21.4 per cent (339,000) and the Presbyterian Church in the U.S. with 8.3 per cent (131,000). The increase in church membership since this census was made five years ago is indicated by the result of a 1956 Presbyterian survey which showed 146,000.

Other groups listing more than 10,000 adherents are Disciples of Christ, 59,000; United Lutheran, 58,000; Episcopalian, 43,000; Congregational-Christian, 33,000; Moravian, 19,000; Church of God, 14,000; Evangelical and Reformed, 14,000; Religious So-

(Continued on page 59)

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By Amos John Traver

● April 6

#### The Church's Assurance of Victory

JOHN 20:26-29; EPHESIANS 1:15-23; 3:20, 21

Acclaim the honesty of Thomas we may, but we must not glamorize his doubt. The risen Christ should have been no surprise for the disciples. With each warning of His approaching death, Jesus had given them promise of His resurrection on the third day. How patient He was with His doubting disciples! They should not have needed those ten or eleven post-resurrection appearances to kindle their faith.

To doubt the resurrection, however honestly, is no cause for pride. It should be confessed only with shame and sorrow. Only stubborn wills demand more proof than the witness of the Holy Spirit through the Word.

Easter is Victory Day for Christ. It places the seal of truth on all that Jesus claimed to be—the Son of God and Saviour of the faithful. It is living proof of Christ's way of life, so different from the life of the world. To serve, not to be served, to give life, not to save life, that was Jesus' teaching, matched by His life of self-forgetful service. If a Good Friday grave had spelled finis to His life, the world could well repudiate His Gospel.

Easter is the rock foundation of our own hope of life eternal. "Because He lives, we shall live also." As the grave could not conquer Christ, so in the light of His open tomb, Christians can shout in triumph, "O grave, where is thy victory?"

● April 13

#### God's People in Bondage

EXODUS 1:7-22; PSALM 118:6

For the next three months our lessons resume a study of Old Testament history which began a year ago with passages from Genesis. This series begins with the Hebrews enslaved in Egypt and carries forward to the times of the prophet Samuel. It will not be connected history but will be based on significant events. It reveals God's purpose and plan in selecting and training a people to become witnesses to His self-revelation.

Is God active in His world, working out His merciful purposes? A great many thoughtful men in our present world would answer with a "No." At least they cannot

see His hand in the frequent victories of evil over good. Communism says that history is the record of the mastery over man by physical and economic forces. It seeks to use these forces in shaping current history. Individuals are lost in the process. They lose any personal freedoms that give dignity and worth to a man.

Christian historians recognize the need for time, often the perspective of centuries, before they can see how God has been working out His loving purpose. Historians who wrote the record of the growth of Abraham's family into a nation had no doubt about God's providence. From this side of the Gospels we see that Israel was never an end in itself, but was God's means to prepare for Christ.

This is not a godly world. Human freedom to do wrong cannot be altered without compelling men to choose to do right. This would make God master of a world of slaves. Slavery is a terrible denial of the brotherhood of man, as devastating to the character of the master as to the slave. Yet the children of Jacob ultimately benefited by their enslavement. They were settled in the most fertile land in Egypt. They prospered. The natural outcome would have been absorption into the life of Egypt. They would have lost their consciousness of race and their religion. Slavery, bitter as it was, drew them together, a separate people.

Egypt was highly civilized for its times. The Hebrews learned much about the organization of government and were exposed to an advanced culture. They learned to be builders and mechanics. And, as the eagle stirs her nests to force the eaglets to fly, so the very injustice of slavery made Israel ready to get out of Egypt. Today we cannot see any good purpose in the enslavement of so much of the human race. For any satisfying answers we must await the passage of the years ahead. We believe that in God's good time, His purpose will be revealed. God is not dead!

● April 20

#### God Prepares a Leader

EXODUS 3:1-7, 10-15; HEBREWS 11:24, 26

Leaders do not just happen. They are called from the most unexpected places. They have been prepared for their calling in most unexpected ways. They possess within their hearts the spirit of selfless dedication to the cause to which they are

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CHRISTIAN HERALD

called. So with Moses. He was born the son of a Levite. He was the adopted son of Egyptian royalty. When these two inheritances clashed he knew the choice he must make. He did not fool himself in facing the cost. He "chose affliction." It made him an exile, yet he did not shrink.

He did not spend his life in running away, but found a new life, herding sheep in the shadow of Sinai. As he learned lessons in leadership from the palace, so he learned from the sheep of Jethro. Now he was ready for the specific call of God to one of the most heroic tasks ever to face a man. God's hand had been in it all. This is the story of all the great leaders of God's people.

"Moses! Moses!" spoke the voice from the burning bush, that was not consumed. Of course he must be sure that it is God speaking. Leaders must be sure that the calls they hear are not from their own prejudices and ambitions. He received the assurance. He must also know that he will not undertake his task in his own strength.

A great leader is humble. It is no easy comradeship with God that is offered. He must be reverent, awed in the Presence. Each of us, in humble spheres or great, is under preparation for daily calls to service. Our test comes when God speaks to our hearts, "Go! Set my people free from the bondage of sin."

#### ● April 27

#### God Delivers His People

EXODUS 11:1, 12:23-28; 14:27-31; PSALM 106:8

Proud, stubborn Pharaoh met his match.

Before him stood the runaway Israelite, who once had been a member of the royal family. Why did not Pharaoh have him arrested and executed? He was a disturber of the peace, a fomenter of unrest in his slave camps. Moses showed utter disrespect for Pharaoh's position, coming like a king to demand, not to plead. Pharaoh was deeply superstitious. He had experienced the calamities sent upon Egypt at the word of Moses.

The word "plague" means literally "stroke." He had felt the angry stroke of Moses' God. He had yielded time after time, only to take back his promises when the calamity was over. But the final stroke was one too many and by this time he was willing to pay any price to be rid of Moses. Once more he was to change his mind and this time to perish with his army in the sea. It was more than rash personal bravery that Pharaoh faced. The authority of Moses lay in Moses' God. Not only the righteousness of a cause, but the sense of God's active presence, is the secret of the great leaders who have been the world's great emancipators.

The last great plague slew the eldest son in every home in Egypt. The exceptions were all Hebrew homes where a lamb had been killed, a meal eaten according to Moses' instructions and blood from the lamb sprinkled on the door posts. The angel of death passed over these homes. The name of this feast, annually observed by Jews to this day, is the Passover. Israel is to be free. Israel must never forget that freedom is God's gift. It was easier to give God the credit at this time when

they were an unorganized mob of slaves than later in their history.

Christians remember that Christ died and arose again at Passover time. They see in the Hebrew feast the foreshadow of their deliverance from eternal death. They, too, need to remember that it is God's gift of deliverance.

#### NORTH CAROLINA

(Continued from page 57)

ciety of Friends, 13,000; Presbyterian Church USA (Northern), 12,000; Pentecostal Holiness, 10,000.

Before the Civil War, whites and Negroes worshiped in the same churches. Some old churches still have the slave galleries dating from that period. But after the war Negroes started their own churches and these have grown steadily in membership and facilities.

The best estimates available on Negro church membership are: Missionary Baptist, 300,000; African Methodist Episcopal Zion, 100,000; African Methodist Episcopal, 25,000; Presbyterian Church USA, 14,000; Methodist Church, 14,000; Protestant Episcopal, total unknown but one diocese has 1600; Missouri Synod Lutheran, 1200. These figures were provided by Dr. Warmoth T. Gibbs, president of the Agricultural and Technical College of North Carolina in



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Greensboro, which has more than 3,000 Negro students. The estimates show a total of nearly 500,000 Negro churchmembers.

The official Catholic directory for 1957 reports the number of Roman Catholics in North Carolina as 32,831. Of these, 31,889 are in the Diocese of Raleigh. With industrial growth and an influx of outside population, Catholics have increased their membership in 100 parishes, 31 missions and 12 stations, served by 169 priests.

With the nation's largest farm population (1,400,000) and an urban population of only 3.7 per cent, North Carolina naturally has an excessive number (5000) of small churches in open country and towns of less than 1000 population.

Many handsome brick sanctuaries with adjacent educational buildings have been constructed over the countryside, but there is need for more denominational consolidation and relocation in order to readjust to shifting population and relocated highways and to gain better financial support.

In becoming the South's Number One industrial state (world's largest towel mills, world's largest denim mills under a single roof, world's largest textile firm, tobacco, furniture, paper), North Carolina towns—and their churches—have grown rapidly. Governor Hodges is promoting the process and bringing in more diversified industries, because of the large labor reservoir and the 100-square-mile Research Triangle, bounded by North Carolina State College at Raleigh, the University of North Carolina at Chapel Hill and Duke University at Durham, providing a pool of 850 researchers and scientists and combined libraries of two million books.

The missile age has come to North Carolina, reaching into the mountain fastnesses to the west and to the isolated sandy islands of the Outer Banks—bringing its own problems. But North Carolinians and their live, growing churches don't run from problems. The people of North Carolina aren't called Tar Heels for nothing! **THE END**

### EASTER PARADE

(Continued from page 32)

all." (Acts 4:33) "We are witnesses," said Peter, "of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly." (Acts 10:39, 40)

Skepticism concerning the resurrection of Jesus and eternal life is not a modern doubt only. It obtained among the early Christians, and even before the coming of Christ. There were others beside the Sadducees (Matthew

22:23, Luke 20:27, Acts 23:6) for whom this central doctrine of the Christian faith was a difficult problem. It was to such a group of doubting Christians at Corinth that Paul was addressing himself in the 15th chapter of I Corinthians.

To the rich young ruler who had kept all the commandments and asked Jesus: "Good Master, what shall I do that I may inherit eternal life?" Jesus answered, "One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me."

It is no wonder that the rich young man was sad at such an answer. Even the disciples "were astonished at his words." Then, as now, many men and women of wealth became devoted Christians without selling their possessions and giving all their wealth to the poor. Such action is not a condition of church membership today.

In John 2:25, it is said of Jesus that "He knew what was in man." He knew the heart of the rich young man who wanted to *do* something "to inherit eternal life." He had "great possessions." What Jesus said to His disciples, in clarifying for them why He had answered the young man as He did, is the key to His answer: "How hard is it for them that *trust* in riches to enter into the kingdom of God!" (Mark 10:24)

Furthermore, one does not earn a pass into the Kingdom of God or inherit eternal life only by what one *does*, but by what one *is*. One must not only do and give, believe and go—but also forsake the standards of the world and "seek those things which are above" as "new creatures" who have been "raised up to walk in newness of life."

When the prodigal son returned from a far country to his father's home and love, his father said: "This my son was dead, and is alive again; he was lost, and is found."

Paul was giving good scientific as well as spiritual advice when he wrote to the early Christians at Rome: "Be not conformed to this world: but *be ye transformed by the renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect will of God." (Romans 12:2)

Our hope of the "new earth" visualized by John (Revelation 21:1) is in the community of the resurrected in the militant church dedicated and consecrated to God, whose members are quickened, inspired and motivated by the mind and message of Christ.

Our joyful hope of eternal life is anchored in our complete oneness with Christ who has robbed the grave of its victory and made of death a green door to the presence of God. **THE END**

CHRISTIAN HERALD

## SGT. KWON

(Continued from page 24)

patron is a policeman has bred in them a deep respect for law.

Kwon profoundly believes that religion must be primary in any character-building project, conducts twice-a-week services with his boys. Himself a Presbyterian, educated before the war at a Protestant mission at Wonsan, North Korea, he says, "Love of Christ createst love for people. A man's faith should put him into motion for others."

During the first five years, Sgt. Kwon dreamed of the time when he could supply his wards with vocational as well as academic training. "While shoeshining and running errands are honorable activities," he told them, "some day we'll have facilities to teach you trades. In our country, everything needs rebuilding!"

His dream's fulfillment came in the spring of 1956 after a visit by Lt. General John B. Coulter, head of the United Nations Korean Reconstruction Agency. Seeing Kwon's ragamuffin school as "an impressive example of what can happen when any depressed people are encouraged to help themselves," Coulter allocated \$5000 of UNKRA funds for the building of a workshop, helped obtain from the UN Women's Guild in New York enough money to equip the shop with hand saws, drills, grinders and lathes for the carpentry department, 20 sewing machines for the tailoring section. More than 200 boys promptly enrolled for three-year courses, now being taught by craftsmen from Seoul commercial houses, all without pay.

One afternoon recently I stood with Kwon on the clean-swept assembly grounds of the school as he reviewed the daily opening exercises—the rows of students standing stiffly erect in crisp uniforms, the march around the "campus" by the entire student body, the singing of the school song, the pledge of allegiance to the South Korean and UN flags fluttering bravely from the tents and buildings.

I watched Kwon as he watched his charges, his dark eyes glowing. "We shall train carpenters and electricians and painters and tailors and engineers," he said quietly. "Our boys will be the best in Korea."

The ceremony over, Kwon said, "You like to look around? Kim will show you through." The sole survivor of a doctor's family wiped out by the Chinese Communists, Kim had taken to the streets, had been arrested innumerable times for stealing, had run away from orphanages and detention homes 32 times, was stamped on the police blotter as "incorrigible." Finally cornered by Kwon, the 13-year-old had confessed wistfully, "Even if you're a

beggar boy, you want to belong somewhere." He had "belonged" to the Shoeshine Boys' School for two years now, was one of its most trusted student leaders.

Fairly bursting with pride, Kim conveyed me through the workshop with its shiny new machinery and its intent young pupils and their instructors, through the spotless kitchens and dining room, into the boys' living quarters. Scrubbed clean and bright with pictures cut from magazines, the dormitory rooms were pin-neat, with prized books arrayed on boxes serving as bookshelves, shoeshine boxes lined up like soldiers awaiting the next day's orders. Kim took the words right out of my mouth when he said, beaming, "Veree nice, okay?"

Nobody is prouder of this school, I discovered, than President Rhee himself. "Kwon got his impulse from American soldiers and their big hearts," he told me, "but his accomplishment is Kwon's own. After all, the urge toward human helpfulness is universal. You need only stir it, then step aside and watch it go to work!" The president added, "I've given instructions to the National Police to look for other locations where similar schools can be started—under the consultative guidance of Lieutenant Kwon."

But the best description of the significance of the young South Korean policeman's achievement was given me by a friend who said, "You should have been here on Easter Sunday. Along with thousands of other Korean Christians, Kwon and his school attended the big sunrise service in a body. I stood nearby and wept as I watched them lustily singing the old Easter hymns—their small faces lifted, their eyes shining. For I knew that, to those kids, the Resurrection was no vague promise, no mere theological doctrine. They'd experienced it!" THE END

## JUST ONE BREAK

(Continued from page 44)

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## YOU AND SOCIAL SECURITY

(Continued from page 43)

ter. Since the rental value of many  
parsonages is \$1,200 or more, allow-  
able earnings of these ministers could  
thus be drastically reduced. Legisla-  
tive relief for this hardship, however,  
will probably be forthcoming at the  
current session of Congress. It seems  
in order.)

But non-ordained church personnel,  
such as secretaries, sextons or organ-  
ists may be covered under Social Se-  
curity only if the church and two-thirds  
of its employees elect to be covered.  
If the election is made, all those em-  
ployees who elected to be covered are  
covered, and all future employees are  
covered whether they want to be or  
not. The election by the church and  
its employees once made may be re-  
voked, but not easily, and once re-  
voked may not again be elected.

Has your church, Mr. Trustee,  
elected Social Security coverage for its  
employees, and if not, should it?

There are con's as well as pro's, and  
the question must be answered on the  
facts of each individual case. For ex-  
ample, Church A has recently em-  
ployed as a full-time secretary a  
middle-aged widow who has never  
worked before and whose former hus-  
band was not covered by Social Secu-  
rity. Her salary is \$200 a month.  
Assuming that she works until retire-  
ment at age 65, her retirement benefit  
would be \$78.50 per month. Under  
these circumstances, it may seem de-  
sirable for the church to permit her to

elect Social Security coverage, even  
though the church must pay an em-  
ployer's tax of \$4.50 per month, with  
scheduled increases in the tax rate to  
an eventual 4%.

Church B, on the other hand, has  
recently hired a part-time secretary,  
paying her \$80 per month. Her hus-  
band, a machinist, earns more than  
\$4,200 per year. Thus her Social Se-  
curity benefit as a wife or widow would  
exceed her benefit as a worker, and  
she cannot have both. Accordingly,  
although there are some possible ad-  
vantages for her in being covered  
directly as a worker, rather than in-  
directly as a wife, the trustees of  
Church B might well conclude that the  
payment of Social Security taxes by  
the church on her account is not justi-  
fied, since apparently the credits ac-  
cruing to her will never be used for  
her benefit.

If you decide to elect Social Security  
coverage in your church, necessary  
forms and instructions may be ob-  
tained from your local District Director  
of Internal Revenue.

One final point. For most of us So-  
cial Security provides a floor for finan-  
cial security in old age or disability or  
for our survivors in the event of un-  
timely death, but not much more. It  
was never meant to be a substitute for  
the old-fashioned virtues of thrift and  
enterprise in providing security, by in-  
surance or otherwise, for the future.

THE END

## THE GUEST

(Continued from page 41)

and barley cakes when I didn't feel  
like it—and then he brings home an  
extra guest! He ought to give me a  
little warning if he wants to serve a  
feast!

She shoved the three little loaves  
into the clay oven.

It's a good thing I don't care much  
for barley bread since there won't be  
enough to go around. It isn't like  
Cleopas to bring home a stranger like  
this. Perhaps the man is in need. I  
suppose if he is hungry I should be  
glad to share what I have with him.

Cleopas came in for more water. "If  
your preparations are at the point  
where you can leave them, come and  
greet our guest, Deborah." He stopped  
and raised the napkin from the dish  
Leah had brought. "Mmmm—honey-  
cakes."

Deborah's voice was sharp. "Don't  
you dare nibble at those, Cleopas!  
Can't you see there are only three? Be-  
sides, I didn't make them; Leah did.  
It's a good thing we have kind neigh-  
bors, with you bringing home unex-

pected guests with no warning at all!"

"You are tired, Deborah," said Cle-  
opas, looking at her tenderly. "But then  
you've been under a strain. We've all  
been under a strain these last few days.  
I'm sorry if I've made things harder  
for you."

"The way you're talking, it's almost  
as if He were still walking the earth."  
Deborah's voice was husky. She  
crowded past Cleopas into the family  
room where the guests were resting  
and talking quietly.

"Greetings, Cousin Joah." She  
turned to the stranger, "Welcome to  
our home. I am sorry that the supper  
is delayed, but it will not be long. If  
you can just rest and talk, I'll try not  
to keep you waiting."

"We have much to talk about," Joah  
responded.

What was there about the stranger  
that seemed so familiar? A certain  
gentleness and dignity about him in-  
dicated that he might be highborn, yet  
his clothing was simple. Who was he,  
and why hadn't Cleopas told her his

CHRISTIAN HERALD



name? She went back to the kitchen.

The food was finally on the table, the lentil and onion stew fragrant as she lifted the lid. Deborah was glad she had served the dried figs, for this seemed to be a very special occasion. The cheese was good, she knew, though they had cheese almost every day. And how grateful she was for Leah and her honeycakes! At least there was one each for the men. She flushed as she thought of the cold, skimpy meal she had planned, and rubbed her forehead. That was the first time she noticed that the headache was gone.

Cleopas addressed his words to her as he served the guests. "Strange things have happened today, Deborah. This morning two women went to the tomb in Joseph's garden with precious ointments." He paused and his kinsman took up the story.

"But when they arrived they found that the heavy stone had been rolled away from the entrance to the tomb. Inside they did not find the body of Jesus, but only the cloths in which He had been wrapped. There were men there in shining garments who said that He had risen from the dead!"

**"RISEN!"** Deborah's voice was full of wonder. She handed the plate of bread to the stranger, wishing it were leavened bread made with fine wheat flour. She watched as he took one of the loaves and broke it in two. Why, he was blessing it, the way the Master used to bless bread—this coarse, un-raised barley loaf that *she* had baked.

And suddenly they knew!

"Master!"

"My Lord!"

But before they could get the words out of their mouths, the Stranger had gone.

"How stupid we were not to have known!" exclaimed Cleopas to Joah afterward. "Did not our hearts burn within us while He talked?"

Joah started to get up. "I think we ought to go back to Jerusalem to tell the others. Think what this will mean to Peter!"

Deborah wonderingly picked up a broken piece of barley loaf from the table. *The Master in my house! I'm glad my floors were swept.*

"Cleopas," she whispered, "I am so ashamed that I complained about serving Him and about getting out the figs we had saved. I came near telling you to send Him away."

Cleopas laid his hand on her shoulder.

"Remember how you wanted to go, too, when I went to follow Him? You stayed at home because you were needed here. Then today you had your chance—He came to you—and you gave Him the best you had."

THE END

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Orange cartwheels or half slices may be alternated with sliced apples, red skin and all, or sliced onion for a crisp salad. Slice peeled oranges crosswise. For ambrosia you want chunks. Quarter cartwheels, add bananas, shredded coconut and sugar. Delicious!

# "Slick Tricks" with Oranges

*Afraid to use fresh oranges to serve 50 or 100 persons because of the messy preparation involved? You needn't be, with these suggestions, both pretty and practical. Be sure your knives are sharp.*



Orange and avocado salad on your menu, or something requiring orange segments? Cut sections of peeled oranges half-way between segment walls so that membrane is in the center of the "meat." This holds sections firm, makes them juicy and glossy.



Springtime eye-catcher at breakfast or brunch is an orange "flower" at each place. Set unpeeled orange on end. Cut into eighths, slicing almost to the bottom peel. Spread "petals" gently, and fill with white seedless grapes or berries that are in season.

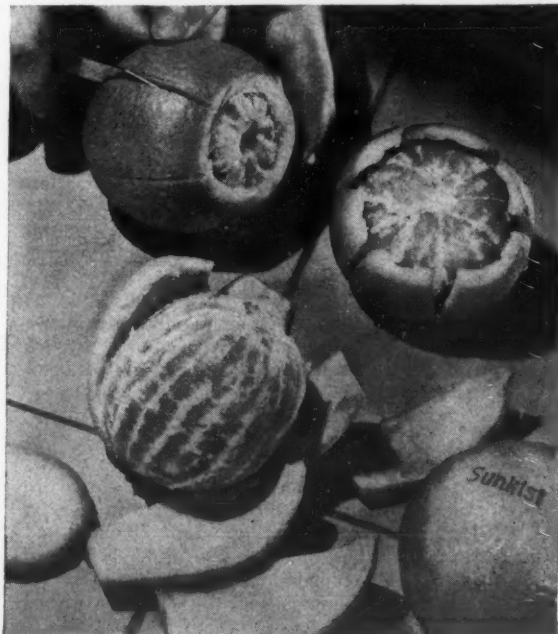


To make orange cups, score orange all around at the middle with point of knife; peel away from fruit with spoon handle. Edges can be notched with scissors. Fill with fruit cocktail, spiced mashed sweet potatoes, orange-cranberry relish or orange sherbet.

## WOMAN'S PLACE IN THE CHURCH

By JANE KIRK

To peel an orange by the "basketball" method, slice off stem end. Without cutting into the meat of the orange, score peel with a knife so that it looks like a basketball. Pull the peel away with your fingers. A little white will cling to the "meat."



APRIL 1958

# BREAKFAST IS MORE THAN EATING

**W**HAT more inspiring time for Christian fellowship and sharing is there than the early morning hours? We remember that Jesus met with His disciples for breakfast on the seashore some days after the crucifixion and resurrection.

Eastertime is often the occasion for breakfast meetings, when worshipers gather for friendly cheer after an outdoor sunrise service, perhaps. The Baptist Youth Fellowship of Calvary Baptist Church, Davenport, Iowa, prepares a traditional breakfast on Easter morning for the membership. It is held at 7 a.m., midway between the community sunrise service scheduled for 5:45 a.m. in Davenport Memorial Park and the church's own 8:30 a.m. service. Approximately 100 attend the breakfast, at which the boys of the group like to do the cooking. The girls wait on tables, and boys and girls together decorate tables a day in advance in appropriate yellows and purples with standing crosses set at intervals down the center of the tables.

Boys and girls of Westminster Fellowship, First Presbyterian Church, Yonkers, N.Y., found satisfaction in meeting for an outdoor Easter sunrise service with orphaned teenagers of the Julia Dyckman Andrus Memorial Home. The young people at the Home invited the Westminster group to share their farm grounds, with a beautiful view and picnic facilities. The Fellowship prepared the worship service and conducted it themselves, except for a brief address by a guest speaker. Afterwards the young people cooked and ate their breakfast outdoors together, each group providing its own food.

There are many other occasions when breakfast meetings make sense. There is May Fellowship Day, and World Friendship Day in November. There are breakfasts for groups doing early-morning service in the church, such as Sunday-school teachers or choir. There are breakfasts for early-morning Easter or Christmas carolers. One church even found Thanksgiving an effective time to hold a breakfast meeting. Seeking to make Thanksgiving more meaningful, members of the Eastchester Presbyterian Church, Eastchester, N.Y., inaugurated breakfasts in their church at which they worship as the Pilgrims did on the first Thanksgiving, by combining the meal with the worship service. After breakfast, the pastor gives a brief sermon followed by hymn singing. Few members find they are too busy to attend. Many bring guests.

Bible-reading breakfasts have been held to familiarize churchwomen with (Continued on next page)

65



the Bible and help them read it with more understanding. In Davenport and Bettendorf, Iowa, these breakfasts were held simultaneously in ten Protestant churches on a Friday in February at 9:30 a.m. Women were asked to attend the church nearest their homes, regardless of denomination,



and to bring old or unusual Bibles for display. Pastors talked on "The Word of Life in Living Language."

For businessmen there are prayer breakfasts. No doubt you have heard of the well-attended prayer breakfasts in Washington, D.C. They had their start in 1935 in Seattle, Washington, when a group of 19 Seattle businessmen formed Seattle's City Chapel, Inc.

They had become discouraged and disgusted by the vice and inefficiency

in their city and gathered to hear a report by Abraham Vereide on conditions in the city and state and to try to find a solution. Mr. Vereide had been touring the state as a conference evangelist for the Methodist Church, and he recommended they turn to God for help.

After a day and night of prayer he was inspired with the idea of a breakfast meeting at which government officials and businessmen could gather weekly for prayer and consideration of how problems might be solved through vital Christianity.

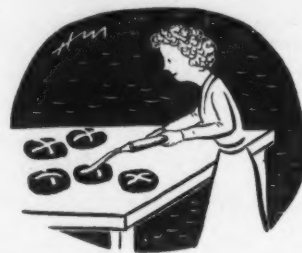
In 1941 prayer breakfasts were introduced in Washington, D.C. In 1943 the work was nationalized as the National Committee for Christian Leadership and in 1947 it became a world movement known as the International Council for Christian Leadership. Is your own community cultivating Christian leadership in business, government, labor, industry, the professions, through "prayer breakfasts"?

Attendance at these breakfasts is open to everyone, and members take turns conducting them. They begin with Bible readings and prayer. Then members share individual solutions they have found and discuss ways of applying the basic fundamentals of Jesus' teachings.

## NEED AN EASTER PROGRAM?

**A**N Easter candle-lighting service titled "Candles of Hope," by Ethel Durnal Posegate, requires a reader and choir or soloist, plus three children and two adults to light candles. It is short and easy to produce with little rehearsing—just the thing for your woman's meeting, Sunday-school worship period or youth meeting.

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rection. For this original program send 15¢ in coin and a stamped, self-addressed envelope to:

Woman's Place in the Church,  
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# Easter Decorating Ideas

**W**HEN it's time to decorate for a special program, does your church like to do-it-yourself and save money? The expense of buying live flowers to herald the Easter season becomes a financial problem in many small churches. But if a committee will undertake to grow them, this need not be a strain on the treasury. Purchase at the ten-cent or seed store a supply of containers, plant food, and tulip, lily or narcissus bulbs, and cultivate at home according to the accompanying instructions. If you time this correctly, you will have plenty of blooms for Easter.

Or, you might use the common houseplant sansevieria, placed along the edges of your platform or on graduated pedestals as a background. Artificial palms are good for decorative purposes. Most small churches can manage nicely with two such plants. They are not expensive and will last for a number of years. When the fronds become broken, they can be replaced with new ones purchased from the local florist.

A wooden cross made from two pieces of wood and left in its crude stage may have been prepared for your Lenten services. At Easter the same cross can be wrapped with white crepe paper and twined with greenery, such as ivy, or bits of fern. A beautiful symbol of the Resurrection is a lighted cross, and this can be carried out effectively by covering the entire surface of a white cross with Christmastree lights.

When candelabra became an expensive rental item for one church, the manual training shop of a local high school had a new project. The boys made wooden candelabra in the form of an inverted "V" with places for seven candles in each. This "V" was nailed to a supporting piece of lumber which ended in a three-legged base, painted white, making the candelabra 5 feet tall.

Heavy-duty, paper-background sceneries for Easter and Christmas are useful in creating a seasonal effect. These scenes can be purchased from

most church-supply companies for a small fee. If they are handled properly and put away when the season is over, they will last a long time. One church directed the beams of amber spotlights on an Easter scene which was hung on the wall of the church. Lights were placed on the window ledges on either side of the church and tilted so the beams were directed on the picture, bringing out the colors of the scene, and giving the effect of a stained-glass window.

Other effects are possible with a wise use of lighting. At a sunrise service blue spotlights were placed at the head of the aisle the choir used for processional. Thus an aura of blue light, representative of the dawn, seemed to light each choir member as he moved toward the loft. Blue spotlights were also placed on the platform in the east and west corners and their beams tilted toward the ceiling, crossing each other. The blue lights on the ceiling changing to yellow later in the service increased the impact of the sunrise effect.

## DONATIONS FOR THE FAIR

**H**OW to get out workers and donations for various tables when it comes time to prepare for your annual bazaar is always a question. Much thought is put into making appeals that catch attention and get results. For its October Fair last year the Reformed Church of Bronxville, N. Y., put out an effective advance flier, which reads: "Believe in your ability. Believe in your church and its needs. Believe that there is a place for everyone to help. Let us all go forward together—everyone sharing in this Fair."

Space is then provided to fill in your name, address and telephone number, and it continues, "Please check the following:

1. I would like to give of myself and serve on a committee listed below. Decorations, Entertainment, Children's activities, White Elephant booth, Prize packages, Antiques, Doll booth, Christmas booth, Portrait sketches, Confectionery, Garden booth, Building of booths, Snack Bar, Dinner, Donations from corporations, Kitchen pantry, Publicity, Fancy Article table, Art committee.

2. I will contribute to the October Fair any one of the things checked below: handmade fancy goods, a painting, sketch, or other artistic creation, homemade canned goods, children's toys, baked goods, a salad or casserole for the dinner, pot holders, aprons, novelty articles, contribution of money, jewelry, antiques, white elephants, garden equipment, games, other. . . .

"Every parishioner, young or old, child or adult, will be rewarded by having a part in the fair—making new friends, having fun, and again sharing in this way of helping your church."

If your fair is a dreaded chore for a few and it is difficult to get others to co-operate, perhaps you should look for some other way to raise funds. But it can be an opportunity for fellowship.

At Cornell University an appeal in verse was offered by the Committee for Scholarships for articles to be sold from the Treasure Table at their fair.

*Send us from your store of treasures  
Something old or something new;  
A once-loved shepherdess of bisque,  
Dressed in pink and baby blue,*

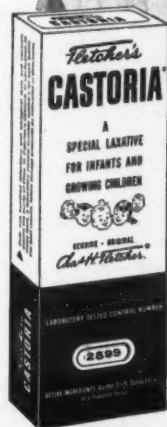
*From an old trunk in the attic  
Where the children used to play,  
Or perhaps a bureau drawer,  
Tucked forgetfully away,*

*A sewing box, a candlestick,  
A locket on a chain,  
An album bound in velvet;  
Any treasure we will claim,*

*So give from your attic trunk  
As much as you are able  
And help to heap the treasures  
Upon our Treasure Table.*

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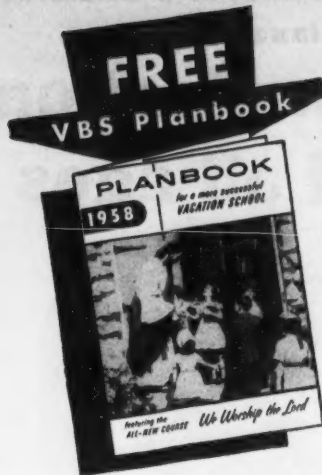
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# how to use AUDIO-VISUAL AIDS in your church

By **WILLIAM S. HOCKMAN**

## Visual Aids In Leadership Training

### A New Approach

A letter recently received runs like this: "We are a small church, with about 150 pupils, and some 20 interested and faithful teachers. We are not fully departmentalized. We don't have the room. We all need training. We have had talks and courses, but I feel that we need a new approach. Can you suggest something?"

Yes, I can. I recommend two series of filmstrips which I believe will give you that new approach you are looking for. One deals with the principles of successful church-school teaching, and the other with knowing the pupils you would teach.

Each series provides a course of eight sessions. Since yours is a small school, everyone can attend these courses. The basic principles of teaching are the same for all ages. The teacher, if he is to do his best work, needs to know about the characteristics of pupils at each stage of growth.

### How To Plan Your Course

Whichever of the following series you use, plan for all eight sessions. Don't try to omit one, or jam two together. There's enough material in each lesson for one evening. Allow at least an hour. Open with prayer, asking God's help with the lesson for that evening. Sing a stanza or two of some great hymn. I suggest the same hymn each evening. Is there a better one for teachers than "Oh Teach Me, Lord, that I May Teach?" Its message will sink in after a few evenings. Then present the filmstrip. Tell your group to note any points they would like to discuss afterwards. When you get into your question period, you may find a point at which you should re-run all or part of the filmstrip for a quick review. This often clears up things which were not fully understood the first time.

### Successful Teaching

I will give you the titles of the eight filmstrips with a thumbnail summary of their contents so you may see just how practical and useful they will be to you:

*The Teacher* shows the teacher how

to study, to find time to study, to plan her lessons, to gather materials, and to pick a method of presentation, and to plan the classroom procedure.

*The Pupil* takes up the reasons for inattention, shows how to gain and hold it, and discusses the interest span of the various age groups.

*The Language* shows clearly and cleverly that the words used in teaching must be common to both teacher and pupil. It indicates ways of overcoming language problems.

*The Lesson* makes it clear that the truth to be taught must be learned through truth already known. Beginning with an analysis of our Lord's teaching method, this filmstrip spells out this teaching principle.

*The Teaching Process* has a basic law, a seeming paradox: The teacher must direct the self-activities of the pupil. This is done by stimulating thinking, arousing a spirit of inquiry, and getting the pupil to work. What each of these means is explained. This is, perhaps, the finest of the series. But don't use it alone. Be sure to use the whole series. Each unit is essential to all of the others.

*The Learning Process* has a basic law: The pupil must reproduce in his own mind the truths to be learned. This filmstrip deals with the questions of memory work, and applying the lesson to life.

*Review and Application* shows that the completion of teaching, its testing and confirmation must be made by review and application. This shows why reviews are necessary and how to conduct them, and explains the various types of reviews.

*The Final Test* takes up, point by point, the requirements of a successful teaching situation, and, one by one, the qualifications of a good teacher.

Available from Moody Bible Institute, 11428 Santa Monica Blvd., Los Angeles 25. \$5 each; \$37.50 for complete set; recorded narration, 45 rpm, \$21.

### Know Your Child

If knowing your principles is the first half of teaching, knowing your child is

CHRISTIAN HERALD



the other half. Let's look at each of the filmstrips in this series:

*Sources of Truth* tells us there are the great sources of truth about the nature and the needs of children—God's revelation, the source of wisdom, and man's experience, the source of useful knowledge.

*The Dynamics of Growth* examines the main phases of growth from birth to the age of 12. The pupil's special characteristics and needs are shown, and suggestions made as to how the teacher can work with him.

*Later Stages of Growth* examines and explains early, middle, and later adolescence, finding them to be the "age of gangs," "age of problems," and the "age of choice." The nature of adulthood, the "age of productivity," is examined in terms of teaching and being taught.

*Similarities in Growth* explains the five basic needs common to children, youth and adults, suggesting practical ways for the teacher to meet these needs.

*Differences in Growth* are as important as similarities, and in this filmstrip the seven important causes of individual differences are set forth and explained in terms of both the problems and the opportunities they present.

*Freedom and Discipline in Growth* shows that while freedom is vital to the growing pupil, equally important is his need for reasonable rules and loving but firm discipline. This is, perhaps, the finest filmstrip of an excellent series.

*The Challenge* weighs the teacher's responsibilities and the pupil's needs. It confronts both teacher and parent with the need to fuse love and knowledge in their teaching—whatever the age. It closes with an outline review of the main points of the seven preceding lessons.

Write Moody Bible Institute; \$5 each; color; \$37.50 complete; recorded narration on either 3½ dual tape, or 45 rpm records, for \$21.

### A Three-Lesson Series

For those looking for a shorter leadership training series, here are three filmstrips which will interest and instruct any group of teachers, experienced or inexperienced, whether they teach children, youth or adults.

*How Persons Learn* helps the teacher understand the various ways in which learning takes place, and shows the place of the teacher's guidance.

*The Teacher Prepares* gets down to a specific case and shows how a teacher, when aroused, began making more adequate and effective preparation. The outline given can easily be the reference-point for the follow-up discussion. (Continued on next page)

## HERE'S HOW YOUR CHURCH CAN MEET THE NEED OF EXPERT TEACHER TRAINING AND GUIDANCE

Lack of know-how frustrates many teachers. These two series of well-planned filmstrips were designed to improve teaching techniques and effectiveness. They were produced by MOODY FILMS under the supervision of Harold E. Garner, nationally known Sunday school authority. Both series are being used successfully by churches of all denominations.

Every church should have a teacher-training program

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**KNOW YOUR CHILD**... Eight well-planned lessons on 35mm filmstrips in full color, presenting the mental, physical and spiritual growth and differences of the various age groups. Set, \$37.50

RECORDED NARRATION available for each set—Eight 7-inch Vinylite records, 45 rpm, \$21.00

## 2. BIBLE STORIES 35mm filmstrips in beautiful color



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### SET THREE

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BABY MOSES • WALLS OF JERICHO

### SET FOUR

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*The Teacher Teaches* presents and discusses teaching by telling, by showing, by exchanging ideas, and by guiding a group in a useful activity. This makes a good climax for the series.

These three are available from your denominational publishing house for \$11.50 each, including either 78 rpm or 33 1/3 records. All are black-and-white and run 50 or more frames each.

#### Filmstrips On Using Visual Aids

Some people think that visual-aids folks talk too much. It is probably true. On the other hand, it took a while to develop visual aids to show how they should be used. Now we have a number of filmstrips and movies on this subject. Here are several of the most useful titles. They can help you with your teacher-training program:

*Facts About Film* is a 10-minute, black-and-white film which shows how to set up a movie projector, get it ready, and how to operate it. From International Film Bureau, 57 East Jackson, Chicago 4, Ill., at a rental of \$2.50.

*Preparing to Use a Film* is a point-by-point description of what to do from the time the film arrives, right on through use to sending it back. Excellent presentation of how to get ready to use a film with a group. B & W; 12 minutes; Broadman Films, 127 Ninth Ave. North, Nashville 3; rental \$2.50.

*The Use of the Visual Method in the Church* is a sound filmstrip produced to show the various types of audio-

visual aids and how to use them. Good basic philosophy, sensible suggestions on how to organize a committee on visual aids. Buy through your denominational bookstore; 90 frames; color; recorded commentary; \$15 complete.

*Using Filmstrips in the Church*, designed for teacher-training courses, stresses all the important points. Using both photographs and cartoons, its lively approach to the subject makes it all the more effective. B & W; from SVE, 1345 Diversey Parkway, Chicago 14, Ill.; \$3.

*The Feltboard in Teaching* is a little film covering all the main points including preparation and actual use of materials in a public-school setting. Order from AV Dept., Wayne University, Detroit, Mich., at a rental of \$3.

#### Filmstrips for Easter

Easter motion pictures get so much attention then that the lowly filmstrip tends to be overlooked. Do you know about these filmstrips?

At Easter Time is for kindergarten and primary children, *What Easter Really Means* is for juniors, *The Meaning of the Resurrection* is for junior highs, and up. They are in color, have LP recorded commentaries, if you want them, and can be secured through your denominational bookstore, \$6.50 without commentary record, \$10 with.

Here are three more filmstrips: *Singing Praises to Jesus* is the Palm Sunday story for children; *The King of Glory*, for juniors, and up, is the

## And It Was Night

*So, after receiving the morsel, he immediately went out; and it was night.—John 13:30*

JUDAS went out and closed the door—  
And it was night.

In his mouth was the taste of the hallowed bread,  
Through his mind rang words which his Lord had said;  
But for pieces of silver, he turned away,  
His Friend and Savior to betray.  
Not for him the farewell words of love,  
Telling of mansions prepared above—  
He turned aside from the message sweet,  
From the gentle hands that had bathed his feet,  
And rushed with greed to the silent street—  
And it was night.

He walked by his Teacher's side no more.

Ah, what delight

He might have known had he returned!

At last, at last he might have learned

A branch of the holy vine to be;

He might have watched at Gethsemane;

His voice with the rulers might have pled

For his Master's life, when the rest had fled;

He might have seen his Savior rise,

Heard holy winds rush from the skies—

But he turned his back on paradise.

How dark the night!

—Margaret Chaplin Anderson

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Easter story taken from the Gospel accounts; *Triumph Over Death*, visualizes Luke's Gospel for the junior-high age, and up. These are in color, with printed scripts and user's guide, \$5 each. All these items are produced by Society of Visual Education. Buy them through your bookstore.

#### Recent Titles

Now for a few recent titles and their sources. Write direct to the producer for fuller information.

*A-V Materials in Teaching* is a 14-minute, color or B & W sound film, by Coronet Films, Coronet Building, Chicago 1, Ill.

*Chalkboard Utilization* is a 15-minute, B & W film showing how the teacher can make the most of this medium. From Film-Text Dept., McGraw-Hill Book Co., 330 West 42nd Street, N. Y. 18.

*How to Make and Use the Feltboard* is a 53-frame color filmstrip with captions, selling for about \$4 and available from Teaching Aids Laboratory, Ohio State University, Columbus, Ohio.

#### Your Questions

In answer to your inquiries, I can only say that I know of no filmstrip which deals with the subject of inter-faith dating and inter-faith marriage. I wish that there were one.

*No Man Is An Island* is a 20-min. kinescope of an adaptation for TV of the motion picture, *Broken Mask*. This powerful film can be secured by writing to Alva I. Cox, NCC, 257 Fourth Ave., New York 10.

*Pressure* is a 12-min. kinescope of a TV drama produced by the TV, Radio and Film Commission of the Methodist Church, 1525 McGavock St., Nashville 3, Tenn. It shows what happens when a family tries to do everything except to say no to business and social pressures.

#### Useful Little Book

Your effective use of visual aids depends largely on your understanding of them. *How to Use Audio-Visual Materials*, by John Bachman, a 60-page book, price \$1 (Association Press, 291 Broadway, New York 7), is a most helpful book on this subject. Written by a former pastor it is easy to read and down-to-earth. In Chapter One, he tells you when audio-visual materials are and are not useful. In Chapter Two, he sets forth clearly some important things about the various media and how to use them effectively. The author's emphasis falls on *how*.

This book will save you trouble; help you to have pleasure in your work; make all you do more effective—if you will read and heed it. I recommend it highly to beginners and to visual-aid co-ordinators.

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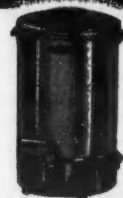
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**Sing, Boy, Sing** (20th C-Fox) In this melodrama with music, a boy helping his self-ordained country preacher grandfather by his guitar playing and lived-up hymn singing, is discovered by a theatrical agent and becomes a favorite rock n' roller. While some rather extreme views of back-country religion are depicted, the boy comes through in a reasonably acceptable understanding of life and its duties. **A, Y**

**The Lady Takes a Flyer** (U-I) Two wartime buddies start an air-charter flying service and are joined in partnership by a woman aviator who becomes a subject of rivalry between them. After she marries one of the men, there is a conflict between marital versus parental love. There are interesting moments, some plausible explanations of human characteristics and behavior, also too much bickering. **A, MY**

**Crash Landing** (Col) Outwardly, this human interest drama is concerned with engine failure of a transoceanic plane. The underlying theme is the personal problem of the air captain's insecurity and fear of being called a "softie" if he lets his emotions rule his relations with his crew and his young son at home. The technical skills involved in handling a plane in distress are interesting. **A, Y**

**Legend of the Lost** (U A) A Frenchman goes to Timbuctoo and sets off for the Sahara to search for traces of his father and a fabulous treasure. The trek ends in madness and tragedy when the Frenchman discovers that his father was not the good man he believed him to be. The story is in no way improved by the acting or the desert effects of the backgrounds. In Technicolor and Technirama. **A**

**Floodtide** (U-I) On the evidence of a 10-year-old crippled boy, a man is convicted of murder. By the patient efforts

of one who knows the boy is lying, the case is solved. Motives become confused, dividing the interest, but this drama holds attention generally. Well acted. **A, MY**

**Cross Up** (U A) An American newspaperman in London sets out to solve a mystery that could have been handled better by Scotland Yard, but thereby hangs the suspenseful story. There are evidences of brutality. Well acted. **A, MY**

**The Green-Eyed Blonde** (WB) A sordid tale about the experiences of some inmates in a home for wayward girls. It is a sad commentary on what may be the regrettable conditions in some houses of correction: general incompetence and lack of understanding on the part of the staff, and rebellion, hatred, vindictiveness from their charges. **A, MY**

**Escape from Red Rock** (Regalscope. 20th C-Fox) Some elements of behavior in this melodrama make for complications, such as a hero who does wrong and a villain who becomes sympathetic before the end of the story. Fair direction and acting. **A, MY**

**Day of the Bad Man** (U-I) Western melodrama complete with bad and good men, the bad being rough and brutal. Some imitative violence. Technicolor is not used to best advantage. Acting is adequate. **A**

**Hell Bound** (U A) Crime melodrama involving violence, brutality, immorality and dope addiction. Very confused and confusing. **A**

**Fort Bowie** (U A) A western with exciting Indian fighting, but routine plot. **A, Y**

**Gun Fever** (U A) A fearful, overdone, vicious, sinister picture of the Old West. **Objectionable**

## RELIGIOUS FILMS

NEW 16 mm. religious films suitable for church use in Sunday-evening services, week-night showings, youth gatherings, family-night affairs and large meetings of other kinds, are reviewed here. Comments on classroom-type films and other visual aids are found on p. 68.

**Miracle in Manhattan** (World Wide Pictures, b & w, 44 min.) For those who attended the Billy Graham New York Crusade in person or via television, this splendid documentary film will bring up happy memories. Others will find it a stimulating, true account of the meetings. The scenes of the packed arena, of Bev Shea singing the beloved "How Great Thou Art" with Cliff Barrows' 1500-voice choir, Dr. Graham's direct, simple speaking, the people quietly streaming to the front in response to the invitation, Ethel Waters' rendition of "His Eye Is on the Sparrow," the crowds at the out-of-door services in Central

Park, Harlem, Brooklyn, Wall Street, Forest Hills, Yankee Stadium and Times Square are all familiar. New are views of the office force and telephone counselors at work.

Everything is nicely tied together with a commentary by TV's popular "Tex and Jinx," an introduction showing exciting scenes of New York City and a closing aerial view of lower Manhattan, after Dr. Graham's commentary on the effects of the Crusade. Interest is sustained throughout. The film is available on offering basis from Billy Graham film representatives or rental from film libraries and bookstores.

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### WILL WE LOSE GOD IN OUTER SPACE?

(Continued from page 19)

pretty much where they were before. So it was with Copernican astronomy, with Darwinism, with Biblical Criticism, with the new psychology. So, I cannot help expecting, it will be with the discovery of "life on other planets"—if that discovery is ever made.

The supposed threat is clearly directed against the doctrine of the Incarnation, the belief that God "for us men and for our salvation came down from heaven and was... made man." Why for us men more than for others? If we find ourselves to be but one among a million races, scattered through a million spheres, how can we, without absurd arrogance, believe ourselves to have been uniquely favored? I admit that the question could become formidable. In fact, it will become formidable when, if ever, we know the answer to five other questions.

1. Are there animals anywhere except on earth? We do not know. We do not know whether we ever shall know.

2. Supposing there were, do any of these animals have what we call "rational souls"? By this I include not merely the faculty to abstract and calculate, but the apprehension of values, the power to mean by "good" something more than "good for me" or even "good for my species." If instead of asking, "Have they rational souls?" you prefer to ask, "Are they spiritual animals?" I think we shall both mean pretty much the same. If the answer to either question should be No, then of course it would not be at all strange that our species should be treated differently from theirs.

There would be no sense in offering to a creature, however clever or amiable, a gift which that creature was by its nature incapable either of desiring or of receiving. We teach our sons to read but not our dogs. The dogs prefer bones. And of course, since we do not yet know whether there are extra-terrestrial animals at all, we are a long way from knowing that they are rational (or "spiritual").

Even if we met them we might not find it so easy to decide. It seems to me possible to suppose creatures so clever that they could talk, though they were, from the theological point of view, really only animals, capable of pursuing or enjoying only natural ends. One meets humans—the machine-minded and materialistic urban type—who look as if they were just that. As Christians we must believe the appearance to be false; somewhere under that glib surface there lurks, however atrophied, a human soul. But in other worlds there might be things that really are what these seem to be. Con-

versely, there might be creatures genuinely spiritual, whose powers of manufacture and abstract thought were so humble that we should mistake them for mere animals. God shield them from us!

3. If there are species, and rational species, other than man, are any or all of them, like us, fallen? This is the point non-Christians always seem to forget. They seem to think that the Incarnation implies some particular merit or excellence in humanity. But of course it implies just the reverse: a particular demerit and depravity. No creature that deserved Redemption would need to be redeemed. They that are whole need not the physician. Christ died for men precisely because men are *not* worth dying for; to make them worth it. Notice what waves of utterly unwarranted hypothesis these critics of Christianity want us to swim through. We are now supposing the fall of hypothetically rational creatures whose mere existence is hypothetical!

4. If all of them (and surely *all* is a long shot) or any of them have fallen, have they been denied Redemption by the Incarnation and Passion of Christ? For of course it is no very new idea that the eternal Son may, for all we know, have been incarnate in other worlds than earth and so saved other races than ours. As Alice Meynell wrote in "Christ in the Universe":

... in the eternities

*Doubtless we shall compare together, hear  
A million alien Gospels, in what guise  
He trod the Pleiades, the Lyre, the Bear.*

I wouldn't go as far as "doubtless" myself. Perhaps of all races *we* only fell. Perhaps Man is the only lost sheep; the one, therefore, whom the Shepherd came to seek. Or perhaps—but this brings us to the next wave of assumption. It is the biggest yet and will knock us head over heels, but I am fond of a tumble in the surf.

5. If we knew (which we don't) the answers to 1., 2., and 3.—and, further, if we knew that Redemption by an Incarnation and Passion had been denied to creatures in need of it—is it certain that this is the only mode of Redemption that is possible? Here of course we ask for what is not merely unknown but, unless God should reveal it, wholly unknowable. It may be that, the further we were permitted to see into His councils, the more clearly we should understand that thus and not otherwise—by the birth at Bethlehem, the cross on Calvary and the empty tomb—a fallen race could be rescued. There may be a necessity for this, insurmountable, rooted in the very nature of God and the very nature of



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sin. But we don't know. At any rate, I don't know. Spiritual as well as physical conditions might differ widely in different worlds. There might be different sorts and different degrees of fallenness. We must surely believe that the divine charity is as fertile in resource as it is measureless in condescension. To different diseases, or even to different patients sick with the same disease, the great Physician may have applied different remedies; remedies which we should probably not recognize as such even if we ever heard of them.

It might turn out that the redemption of other species differed from ours by working through ours. There is a hint of something like this in St. Paul (*Romans 8:19-23*) when he says that the whole creation is longing and waiting to be delivered from some kind of slavery, and that the deliverance will occur only when we, we Christians, fully enter upon our sonship to God and exercise our "glorious liberty."

On the conscious level I believe that he was thinking only of our own Earth: of animal, and probably vegetable, life on Earth being "renewed" or glorified at the glorification of man in Christ. But it is perhaps possible—it is not necessary—to give his words a cosmic meaning. It may be that Redemption, starting with us, is to work from us and through us.

This would no doubt give man a pivotal position. But such a position need not imply any superiority in us or any favoritism in God. The general, deciding where to begin his attack, does not select the prettiest landscape or the most fertile field or the most attractive village. Christ was not born in a stable because a stable is, in itself, the most convenient or distinguished place for a maternity.

Only if we had some such function would a contact between us and such unknown races be other than a calamity. If indeed we were unfallen, it would be another matter.

It sets one dreaming—to interchange thoughts with beings whose thinking had an organic background wholly different from ours (other senses, other appetites), to be unenviably humbled by intellects possibly superior to our own yet able for that very reason to descend to our level, to descend lovingly ourselves if we met innocent and childlike creatures who could never be as strong or as clever as we, to exchange with the inhabitants of other worlds that especially keen and rich affection which exists between unlikes; it is a glorious dream. But make no mistake. It is a dream. We are fallen.

We know what our race does to strangers. Man destroys or enslaves every species he can. Civilized man murders, enslaves, cheats and corrupts

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savage man. Even inanimate nature he turns into dust bowls and slag-heaps. There are individuals who don't. But they are not the sort who are likely to be our pioneers in space. Our ambassador to new worlds will be the needy and greedy adventurer or the ruthless technical expert. They will do as their kind has always done. What that will be if they meet things weaker than themselves, the black man and the red man can tell. If they meet things stronger, they will be, very properly, destroyed.

It is interesting to wonder how things would go if they met an unfallen race. At first, to be sure, they'd have a grand time jeering at, duping and exploiting its innocence; but I doubt if our half-animal cunning would long be a match for godlike wisdom, selfless valor and perfect unanimity.

I therefore fear the practical, not the theoretical, problems which will arise if ever we meet rational creatures which are not human. Against them we shall, if we can, commit all the crimes we have already committed against creatures certainly human but differing from us in features and pigmentation; and the starry heavens will become an object to which good men can look up only with feelings of intolerable guilt, agonized pity and burning shame.

Of course after the first debauch of exploitation we shall make some belated attempt to do better. We shall perhaps send missionaries. But can even missionaries be trusted? "Gun and gospel" have been horribly combined in the past. The missionary's holy desire to save souls has not always been kept quite distinct from the arrogant desire, the busybody's itch, to (as he calls it) "civilize" the (as he calls them) "natives." Would all our missionaries recognize an unfallen race if they met it? Could they? Would they continue to press upon creatures that did not need to be saved that plan of Salvation which God has appointed for Man? Would they denounce as sins mere differences of behavior which the spiritual and biological history of these strange creatures fully justified and which God Himself has blessed? Would they try to teach those from whom they had better learn? I do not know.

What I do know is that here and now, as our only possible practical preparation for such a meeting, you and I should resolve to stand firm against all exploitation and all theological imperialism. It will not be fun. We shall be called traitors to our own species. We shall be hated of almost all men; even of some religious men. And we must not give back one single inch. We shall probably fail, but let us go down fighting for the right side. Our

loyalty is due not to our species but to God. Those who are, or can become, His sons, are our real brothers even if they have shells or tusks. It is spiritual, not biological, kinship that counts.

But let us thank God that we are still very far from travel to other worlds.

I have wondered before now whether the vast astronomical distances may not be God's quarantine precautions. They prevent the spiritual infection of a fallen species from spreading. And of course we are also very far from the supposed theological problem which contact with other rational species might raise. Such species may not exist. There is not at present a shred of empirical evidence that they do. There is nothing but what the logicians would call arguments from "a priori probability"—arguments that begin, "It is only natural to suppose," or "All analogy suggests," or, "Is it not the height of arrogance to rule out—?" They make very good reading. But who except a born gambler ever risks \$5 on such grounds in ordinary life?

**A**ND, as we have seen, the mere existence of these creatures would not raise a problem. After that, we still need to know that they are fallen; then, that they have not been, or will not be, redeemed in the mode we know; and then, that no other mode is possible. I think a Christian is sitting pretty if his faith never encounters more formidable difficulties than these conjunctural phantoms.

If I remember rightly, St. Augustine raised a question about the theological position of satyrs, monopods and other semi-human creatures. He decided it could wait till we knew there were any. So can this.

"But supposing," you say. "Supposing all these embarrassing suppositions turned out to be true?" I can only record a conviction that they won't; a conviction which has for me become in the course of years irresistible. Christians and their opponents again and again expect that some new discovery will either turn matters of faith into matters of knowledge or else reduce them to patent absurdities. But it has never happened.

What we believe always remains intellectually possible; it never becomes intellectually compulsive. I have an idea that when this ceases to be so, the world will be ending. We have been warned that *all-but* conclusive evidence against Christianity, evidence that would deceive (if it were possible) the very elect, will appear with Antichrist.

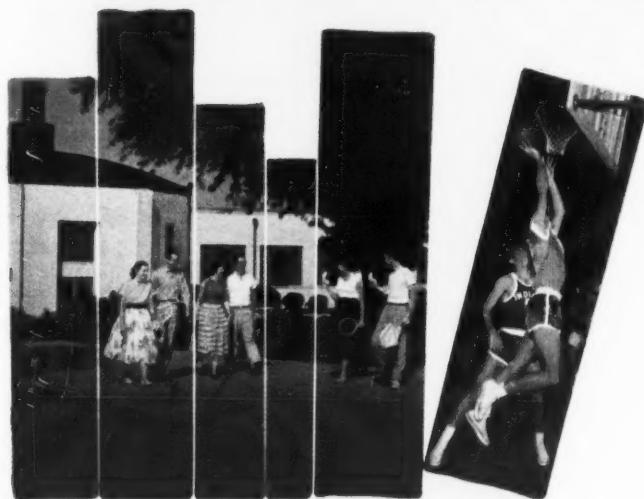
And after that there will be wholly conclusive evidence on the other side.

But not, I fancy, till then on either side. THE END



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